

4thly. As to corporal punishments, (1st.) some were not capital, as scourgings and whippings; and (2dly.) some were capital, and were called by the Jews *Keret*, from the word *Carat*, which signifies, *to cut off*, or *to destroy*; and it is this sort of punishment that we translate by, *That soul shall be cut off from among his people*^a, *It shall be cut off*^b, *It shall be cut off in the sight of his people*^c, and the like.

(1st.) As to the former, it is commanded in *Deuteronomy*^d that they should never give above forty stripes, and therefore for fear of exceeding that number, they never gave but thirty nine; agreeably to which, St. Paul says that he *received forty stripes save one*^e. And Josephus^f also gives us an instance of this manner of speaking. Maimonides says this custom was introduced to prevent the executioner's breaking the law, by exceeding forty, because they were forbidden to give more, but not forbidden to give less. As to the manner of whipping criminals, the *Talmud*^g gives us this account of it. *They tied their hands to a pillar, the executioner stripp'd them naked to the waist, and there was a stone placed behind them, upon which the executioner stood, and whipped them with thongs. The sufferer was obliged to stoop, and whilst they were striking him, an officer cried with a loud voice, If thou wilt not observe to do all that is written in the book of the law, if thou dost not fear this glorious and fearful name of the Lord thy God*^h, *thy punishment shall be doubled: and another officer reckoned the strokes, and a third commanded the executioner to strike.*

Capital
punish-
ments.

(2dly.) THERE were, according to the *Rabbins*, four sorts of capital punishments, viz. burning, beheading, strangling and stoning [but we shall speak only of the two latter.]

1st.) As to the former, they strangled some criminals with a cord, or handkerchief; but I question whether they ever hanged them upon a gibbet, as is the modern practice. The Scripture indeed speaks of the cross which was a sort of gibbet, but crucifixion as practised by the *Romans*, was not in use among the Jews. They did not fasten a man alive upon a cross, that he might hang on it till he died; all they did, was this:

^a Gen. xvii. 14.

^b Lev. xvii. 14.

^c Lev. xx. 17.

^d Deut. xxv. 3.

^e 2 Cor. xi. 24.

^f *Antiq.* lib. iv. c. 8.

^g *In the treatise called Maccoth.*

^h Deut. xxviii. 58.

they

they exposed his carcase upon a cross after he was dead, that every body might see, that he had been punished for his crime. And this is the reason, why JESUS CHRIST's declaring what kind of death he should die, was at the same time declaring, that he should die by the hands of the Gentiles^a. The commandments which God gave concerning the cross, relate to this publick manner of exposing the dead bodies of criminals, which they hung up upon crosses, after they were dead. *If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him upon a cross^b, his body shall not remain all night upon the gibbet^c, but thou shalt in any wise bury him that day (for he that is hanged^d on a gibbet, is accursed of God) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance^e. And according to this law Joshua acted. He left the King of Hai hanging on a gibbet^f until even-tide, and as soon as the sun was down, Joshua commanded that they should take his carcase down, and cast it at the entering in of the gate of the city^g. Instead of the terms Gibbet or Cross, the Septuagint has a double wood, a cross being made of two pieces of wood. The same Joshua, crucified five kings^h and left them upon the cross till the evening, and at the time of the going down of the sun, he commanded, and they took them down from the gibbetⁱ. The Gibeonites, by David's permission, crucified the children of Saul, upon the hill before the Lord, that is, before the tabernacle which was then at Gibeon^k. But it is sufficiently evident, that we are not to conclude from thence, that these persons were fastened alive to a cross, and there expired; on the contrary, all those of whom the Scripture speaks, were fastened to it dead, and not alive. It is true indeed, that *Haman* was lifted up upon a cross fifty cubits high, which he had prepared for *Mordecai*, but he was no Jew. And as to the *Persians*, it is evident that crucifixion was in use among them, and that it was in imitation of their customs, that *Ezra* commanded concerning the man who should break the law he had published, *That timber should be pulled down from**

^a John xii. 32, 33.
the Eng. transl.
Vulg.
xxi. 9.

^b Eng. a Tree.
^c Deut. xxi. 22, 23. Vulg.
^d Eng. hanged them on five Trees.

^e The Tree, Eng. transl.
^f Eng. a Tree.
^g Josh. x. 26, 27. Vulg.

^h Not in
ⁱ Josh. viii. 29.
^k 2 Sam.

his house, and be set up, and he hanged thereon^a. But in what manner soever this was done, whether by putting the criminals to death, before they exposed them on the cross, or whether they fastened them to it alive; what the Jews, according to *Maimonides* observe concerning it, is this: That they never hanged any person upon a tree which was standing on its root, lest it should afterwards continue there; and that they always made use of timber on this occasion, because it was always to be buried with the criminal, that no footsteps of this misfortune might remain, and no one might be able to say, There stands the tree whereon such an one was hanged. And the same thing was also done with the stone with which any man had been stoned, or the sword, which had been made use of in beheading, or the handkerchief which had been used in strangling, every thing of this kind was buried with the criminal. And if the Reader would be yet further informed concerning these and the like particulars, he may be so, by *A dissertation on the cross*, which he will find in my *Commentary upon the Gospel*, and wherein this subject is carefully considered, and treated on.

2dly.) As to stoning, it was performed in this manner. There is an express command in *Leviticus*^b to lead the man that was to be stoned out of the camp, and from thence came afterwards the custom of executing criminals without the cities. When they were carried to execution, an officer marched before them, and cried, *Such a one is going to be stoned for such a crime, and at the accusation of such and such witnesses. If any one can shew that he is innocent, let him come*. When the criminal was at the distance of ten cubits from the place of execution, he was exhorted to confess his crime, and when he came a little nearer, he was stripped of his cloaths. And let his manner of death be what it will, they always, according to the *Talmud*, gave the prisoner some wine with incense in it, in order to stupify and intoxicate him; and this sufficiently explains, what that *Wine mingled with myrrhe* was, which was offered to JESUS CHRIST on the cross, and of which he would not drink^c. It was likewise always customary to have their executions over before sun-set, and the law commands that the body shall be buried the same day^d. The place on which the person was stoned,

^a Ez. vi. 11.^b ch. xxiv. 14.^c Mar. xv. 23.^d Deut. xxi. 23.

was raised about ten or twelve foot, from whence one of the witnesses threw down the criminal upon his back, and if he turned on his face, he was again put in that posture. If he did not die with this, another witness took a stone and threw it upon his heart; and if he did not expire then, all the people stoned him^a. Sometimes they threw down the prisoner headlong in such a manner as to dash him against some great stone, and if this did not dispatch him, they threw another upon him thereby to crush him in pieces: to which our Lord alludes in the 21st. chapter of *St. Matthew*, when he says, *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder*^b.

SOME of those places in Scripture where this punishment is commanded, are as follows. *Bring forth him that hath cursed^c, without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak to the children of Israel saying, Whosoever curseth his God, shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger as he that is born in the land*^d. In *Deuteronomy* there is another law much like this against him who should cause false Gods to be worshipped, though he be a brother, a son, an husband, or a friend. *Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hands of all the people, and thou shalt stone him with stones that he die*^e. And in another place in the same book, God speaks thus, *If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other Gods, and worshipped them, either the sun, or the moon, or any of the hosts of heaven, which I have not commanded, and it be told thee, and thou hast heard of it, and enquired diligently, and be-*

^a Lev. xxiv. 16.

^b v. 44.

^c According to the French, the Blasphemer.

^d Lev. xiv. 16.

^e ch. xiii. 8, 9, 10.

hold it be true, and the thing certain that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman (which have committed that wicked thing) without thy gates, even that man or that woman, and shalt stone them with stones till they die. At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, so thou shalt put the evil from among you^a. And in this manner the man in the wilderness was punished, who was found gathering of sticks on the sabbath-day^b:

FROM whence it plainly appears how zealous the Jews were for the observation of their law. They were not ashamed to be themselves the executioners of it, and to punish criminals with their own hands, since the witnesses were obliged to cast the first stone; (to which custom JESUS CHRIST alludes, when he said to the *Pharisees*, who brought him the woman taken in adultery, *He that is without sin, among you, let him first cast a stone at her^c*.) And not only they, but all the people likewise assisted in stoning them. If a father, says *Herod* in *Josephus^d*, puts his hand upon the head of his son whom he accuses, all they who are there present, are by the law of the Jews obliged to strike him. Every offence against religion was with the Jews, a *crimen læsæ majestatis*; and every private person thought it his glory to revenge the interests of his God. And in order to shew their concern for his glory, the law commands them, to rent their cloaths, whenever they hear any one blaspheme, in testimony of their grief at it. And accordingly, thus did *Caiaphas* when he thought JESUS CHRIST blasphemed; and though he was high-priest, yet might he do this, the law not having forbidden the high-priest to rend his cloaths, unless over dead bodies. The Jewish doctors assure us, that he did not rent them downwards, but upwards.

WE shall now conclude this chapter, with the account *Maimonides* gives us of the officers or ministers of justice, whom the Hebrews call *Sloterim*. These men, says he, always carried staves, and rods; they

^a Deut. xvii. 2, 3, 4, 5, 6, 7.

^b Num. xv. 32, 36.

^c Jo. viii. 7.

^d *Antiq. lib. xvi. c. 17.*
went

went into all publick places, and visited the shops in order to examine their weights and measures, and by orders of the Judges, punished the guilty. When they found any that were guilty, they carried them before the Judges in order to their condemnation. During the time of trial, they stood round the tribunal, and as soon as any one was condemned, they seized him in order to punish him.



C H A P. XIII.

The different Laws of the Hebrews, under Noah, Abraham and Moses.

L A W S are the support of republicks, and the proper office of the magistrates who govern them, is only that of explaining the laws, and punishing those who transgress them. And therefore the republick which God formed to prepare the way for *the Messiah*, could not fail of being founded upon such as were most wise, and best adapted to answer the end of its government. His being the author of it, is sufficient to convince us, that there must have been an admirable order and regularity established in it; but nevertheless, that very order required, that the first laws which God gave it, should be adapted to the barbarous manners of a people, who governed themselves more by the impressions of sense, than the light of reason. And from hence it is, that abundance of those laws are *allegorical*; that is, that under the appearance of low and unworthy precepts, they contain obligations of a more exalted nature. And such in particular was that, which forbade the muzzling the ox, which trod out the corn^a. For how can it be imagined, as St. *Paul* says^b, that God should stoop so low, as to make laws for the preservation of oxen? without doubt, his design in this precept was to insinuate to this gross and carnal people, that they ought not to defraud the labourer of his hire. And the same may be said of those other

The use and intent of laws.

The laws of the Jews allegorical,

^a Deut. xxv. 4.

^b 1 Cor. ix. 9.

laws, which forbid the boiling a kid in its mother's milk^a, the plowing with an ox and an ass in the same yoke^b, the wearing of cloaths made of both linnen and woollen^c, the sowing different sorts of seeds in the same field^d, the using a pot without a covering^e, the touching a dead body^f, and the eating several sorts of meat^g. Even the law of circumcision was allegorical, and pointed out that circumcision of the heart, which consists in cutting off every evil desire^h.

And in
what
sense my-
stical.

AND as the laws which God gave his people were *allegorical*, so were they *mystical* too; they were as it were so many sketches of those divine precepts, which *the Messiah* was one day to give mankind. And as these laws, by commanding good, and forbidding evil, were so far from curing the corruption of humane nature, as to seem rather to have increased concupiscence, and to have given strength to sin, they were very proper to convince mankind of their impotence in doing good, and their inclinations to evil. They might have prevented the reflections of those who ask, *Why was it necessary that God should send his son into the world? what need did man stand in of it? was it not sufficient to have shewn them their duty?* and the like; the law it self was sufficient to have convinced the whole world of their want of the coming of JESUS CHRIST. Men knew well enough the good they ought to have done, and they inwardly approved of it; but nevertheless they did the contrary. So that, the law only discovered those wounds, which it could not cure. And that long space of time, which passed between the publication of the law of *Moses*, and the coming of JESUS CHRIST, was therefore only designed to convince mankind of the infirmities of their nature, and to make them desirous of recovering from them.

GOD had from the beginning of the world resolved to found the republick of the *Hebrews*, to be a shadow and figure of the Christian religion; and in proportion as the number of these his citizens increased, he multiplied his laws upon them. *Noah* and his family were the first; and after them came *Abraham*. And to both these God gave some laws, before he gave the Jews theirs, on Mount *Sinai*. And it is the

^a Ex. xxiii. 19.

^b Deut. xxii. 10.

^c *Ibid.* v. 11.

^d Lev. xix. 19.

^e Num. xix. 15.

^f Num. xix. 11.

^g Lev. xi.

^h See Rom. ii. 29.

business of this chapter to say something of them all; [which I shall do, in this order, I. of the laws God gave *Noah*; II. of that he gave *Abraham*; III. of the written laws he gave *Moses*; (and here, 1st of the number, 2^{dly}. of the wisdom, and 3^{dly}. of the prudence of them;) and IV^{thly}. of the *oral* law.]

I. THE Rabbins teach, that God gave *Noah* seven commandments, The Pre-
cepts of
Noah. that they might be observed by his posterity. These they call *the law of the Noachides*; and as all men are *Noachides*, that is, the descendants of *Noah*, they pretend that these seven commandments contain the whole law of nature. The *first* of these precepts commands the worshipping of God alone, and forbids all other worship. The *second* forbids the prophanation of the name of God. The *third* forbids the spilling of humane blood. The *fourth* condemns criminal conjunctions. The *fifth* forbids theft. The *sixth* enjoins the establishment of magistrates and judges to determine the controversies that might arise concerning these precepts, and to warn the people to observe them. And the *seventh* forbids the eating of flesh with the blood; which is the only one that we find in the book of *Genesis*^a.

UPON this tradition was founded the Jewish custom of obliging all strangers who settled in *Judea*, and were called *Profelytes of the gate*, or of *habitation*, to observe these seven precepts^b: and in the dispute which arose among the disciples of JESUS CHRIST about the necessity of keeping the law of *Moses*, the Apostles thought they could not find out a juster medium, than to require of the Gentiles only the observation of these commandments. For it is evident, that the apostolical decree, of *abstaining from meats offered to idols, and from fornication*,

^a ch. ix. 4. ^b And for this reason these Profelytes, are throughout the Acts, called προσκυνηται, worshippers, viz. because they worshipped the God of Israel. Thus Lydia (Acts xvi. 14.) and Justus (xviii. 6.) are said to be persons who worshipped God, i. e. were Profelytes of the Gate. Thus St. Paul is said to have disputed with and converted the worshipping Greeks, and the worshipping persons (xvii. 4, 17. where we translate the word Devout) i. e. these Profelytes. And thus they are called worshipping (in our translation religious) Profelytes, xiii. 43. which shews that they are likewise meant by those who were ordained to eternal life, v. 47. i. e. who were enrolled τεταγμένοι among those who were believers in a future state, and candidates for eternal life. And these Profelytes are also twice called fearers of God; as is said of Cornelius, (x. 2.) and as St. Paul calls them in his address to them, xiii. 16. Mede's works. p. 20, 21.

and from things strangled^a had a relation to this doctrine of the Jews; which the following passage in *Maimonides* does very fully explain.

G O D, says this Rabbin^b, gave six commandments to Adam. (So that according to him the origin of this law is older than *Noah*.) The five first forbid idolatry, blasphemy, homicide, unlawful conjunctions and theft; and the sixth commands the establishment of magistrates. These six commandments Moses has preserved, and reason it self leads us to the observation of them: but the very terms of the law do themselves shew, that they are ancient. And to these Noah received a seventh commandment, which was that of not eating of any animal till the blood had been taken out of it. You shall not, says God to him, eat the flesh with the soul, that is, the blood. All these make seven commandments, which were observed by the whole world. Afterwards God gave Abraham the commandment of circumcision; and this Patriarch instituted the morning-prayer. Isaac established the afternoon-prayer, and taught that the tenths of every thing must be set apart for an offering to God. Jacob forbade the eating of the sinew which shrank, and composed the evening-prayer. Amram added other precepts to these in Egypt. And at length came Moses, who gave the utmost perfection to the law.

The commandment God gave to Abraham.

II. G O D commanded Abraham to circumcise himself, and his children and his slaves^c: and this circumcision was as it were the seal of the covenant which God then entered into with his posterity. It gave every one, who received it, admission among the people of God; and without it, every one was excluded from the temple and sacrifices. Uncircumcised persons dared not enter into that part of the temple which was appointed for the *Israelites*, nor eat the paschal lamb, neither were they obliged to observe the laws we now come to consider, which the Jews believed God sent only to the *Israelites*; and these are,

III. T H E written laws, or law of *Moses*, which I consider,

^a Acts xv. 29. The question debated by the Apostles was plainly this, Whether the Gentile Converts to Christianity should become Proselytes of the gate, or Proselytes of Justice, and they determined for the former. Mede's Works. Ibid. ^b Treatise of a Proselyte, ch. iv. ^c Gen. xvii.

1. As very extensive. The Jews reckon up to the number of six hundred and thirt^{een} commandments in it; and these they divide into two classes: *Affirmatives*, among which they reckon two hundred and forty eight; and *Negatives*, of which they make three hundred and sixty five. The Rabbins, according to custom, say that the number of the *Affirmative* commandments answers to that of the parts of a humane body, and that that of the *Negatives* answers to the number of the days of the solar year; and others say to that of the veins. But I question whether physicians will find them very exact in their anatomy. This multitude of precepts is what made up that heavy yoke, which says St. *Peter*, *Neither we nor our fathers were able to bear*^a: and it was for this reason that St. *Paul* called the law of *Moses*, *The law of commandments*^b. But yet this multitude of precepts was in some sense necessary for this carnal people, in order to shew them their obligations in every minute particular, because the grossness of their understandings disabled them from supplying any thing which was not expressly commanded in the law: whereas that charity, which the HOLY GHOST pours out into the hearts of Christians, is a living law, which comprehends all; explains all, and observes all.

THE chief among those many commandments, of which the law of *Moses* consisted, were ten; which contain the most essential duties of men, and were given to *Moses* by God, engraven on two tables of stone, in order thereby to set before the eyes, the law which sin has blotted out of the heart: and these are called *The decalogue*. But notwithstanding this, we must be very careful how we imagine that *The decalogue* contains either all the virtues which God requires, or all the vices which he forbids. For there are other vices even of a very enormous nature, besides those which are specified in it; and it were an abominable error to conclude from thence, that they are no sins. God has sufficiently shewn his abhorrence of them, by the terrible punishments he has annexed to them; but his design in *the decalogue*, being only to give an abridgment of his law which they might have perpetually before their eyes, he therefore only set down in it some of the most common duties, and the vices to which humane nature is most inclined.

^a Acts xv. 10.

^b Eph. ii. 15.

THE first table of the decalogue has but four commandments^a; 1st. that of worshipping one God only; 2^{dly}. that of abstaining from idolatry; 3^{dly}. that of not taking the name of God in vain; and 4^{thly}. that of hallowing the sabbath day. But the second table has six: 1st. that of honouring father and mother; 2^{dly}. that of not committing murder; 3^{dly}. that of not committing adultery; 4^{thly}. that of not stealing; 5^{thly}. that of not bearing false witness; and 6^{thly}. that of not coveting any thing that is our neighbours.

BUT besides these, there are in the law many other commandments, which have a near relation to these two tables; and as they depend upon them, are only as it were a continuation and explanation of them. Of this kind, with relation to the first table, are the commands, not to offer sacrifice to strange Gods^b; not to offer up their children in sacrifice to the idol *Moloch*^c; to break down the statues of the false Gods^d; to destroy diviners^e; and not to swear by strange Gods^f. And the laws of this kind which relate to the second table, are such as follow. All those which regulate the punishments of murder and uncleanness^g; all those which relate to the respect due to the sovereign and the aged^h; that of not suffering a daughter of *Israel* to prostitute her selfⁱ; that of not requiring usury of their brethren^k; that of relieving their neighbour^l; that of bringing back a wandering ox into the way^m; that of helping up the ass that lies under his burdenⁿ; that of not giving false witness with the wicked^o; that of not following a multitude to do evil^p; that of not taking out of a debtor's house the things which he cannot live without, or of restoring them before sun-set^q; that of not retaining the hire of the stranger^r; that of leaving gleanings in their estates and vineyards, when they gathered in the harvest and the vintage, for the widows, the orphans, and the strangers^s; and that of not disguising the sexes^t.

^a In the French the decalogue is divided according to the Church of Rome; that is, the two first commandments are made but one, and the tenth is divided into two; and consequently the first table is here said by P. Lamy to have but three commandments in it, and the second seven.

^c Lev. xviii. 21.

^d Ex. xxiii. 24.

^e Lev. xix. 31. xx. 6.

^f Ex. xxiii. 31.

^g Num. xxxv. Lev. xx. 10. &c.

^h Lev. xix. 32. Ex. xxii. 28.

ⁱ Ex. xix. 29.

^k Deut. xxiii. 19.

^l Lev. xxv. 35.

^m Ex. xxiii. 4.

ⁿ Ex. xxiii. 5.

^o Ex. xxiii. 1.

^p Ex. xxiii. 2.

^q Deut. xxiv. 12, 13.

^r Lev. xix. 13.

^s Lev. xix. 9.

^t Deut. xxii. 5.

BUT

BUT though all these laws of the Jews are in some sense, religious ones, in as much as God was the giver of them all; yet does the Scripture nevertheless distinguish between civil laws and ecclesiastical. We have already treated of the latter in a chapter by themselves, and I shall only here add to them, that wherein God commanded his people to have but one temple to offer sacrifice to him in^a. So that, as the Hebrews had all the same original, and worshipped but one God, so had they but one peculiar place appointed for that worship. All the Jews were obliged to appear there three times in a year, there to give God thanks for the benefits he had bestowed upon them^b. And nothing, as *Josephus* has observed, could have been more proper to maintain friendship among them, than these general assemblies which were made in the temple, and the festivals which were there celebrated. [Which leads,

2. To the wisdom of these laws.] The bare reading of them is sufficient to persuade us, that God must have been the founder of this republick. They are an admirable mixture of policy, justice, innocence and virtue. They all tend to the preservation of a people, who as such are entirely established upon religion and innocence. So that the republick of the Hebrews is a perfect model of a well-regulated commonwealth. *The wisdom of the mosaic Oeconomy.*

WITH regard to the sovereign, as he is the head of the state, and the safety of his subjects depends upon his conduct, *Moses* took all the necessary precautions that could be taken, to prevent any one's being admitted into the conduct of this people, who was not filled with virtue, and a stranger to all vice. *It is sufficient for you*, says he to this people in the words of *Josephus*^c, *that God be your sovereign; but if you should ever desire to have a king, take care to choose one of your own nation, and one whom you see inclined to justice and all other virtues. Whoever he be, let him have a greater regard for God and the laws, than for his own understanding, and let him do nothing in opposition to the High priest, and the Senate. Let him avoid having great numbers of wives, great state and equipages, and the heaping up of immense riches; this pomp and pride will lead him to a contempt of the law*^d. *With regard to sovereigns.*

^a Deut. xvi.^b Ibid.^c *Antiq. lib. iv. c. 8.*^d Deut. xvii. 14, 15, 16, 17, 18, 19, 20.

With re-
gard to
the admi-
nistration
of justice.

As to the administration of justice, we have already seen, that *Moses* gave excellent rules concerning it; that he warned the judges against suffering themselves to be corrupted by presents; that one witness was not sufficient, but that there must have been at least two; and that the integrity of their past lives was made necessary, to render their testimonies authentick. To which, we may here add, that women were not suffered to be witnesses, on account of their natural levity; nor slaves on account of that meanness and baseness of mind, which may, generally speaking, be supposed to prevail in them.

With re-
gard to
the inte-
rests, and
safety of
the people.

AND so likewise does the same wisdom appear in these laws, with regard to the interests and safety of the people. Interest is the great band of society, which men never break, as long as they find their account in continuing united. And this therefore ought in wisdom so to be regulated, as that no single person should enjoy such peculiar advantages as will draw off his regard from the republick, and fix it entirely upon himself. When this happens, that is, when avarice prevails, and every one thinks of nothing but satisfying his insatiable desire of getting money, a state cannot long subsist. And accordingly, we see the laws of *Moses* endeavour to guard against this evil. God commands the Jews to look on themselves as brethren and members of the same family^a. Upon this foot the land of *Canaan* was equally divided among them^b, and lest avarice should destroy this equality, the law of *Jubilee* restored every man to the portion which had fallen to him^c. All which were wise restraints and guards against covetousness; and to this must be added the severe prohibitions against removing land-marks^d, and the punishments annexed to theft. It^e was lawful to kill the thief who was taken in the act of stealing or breaking through a wall^f. He that stole gold or silver, paid double^g; he that stole cattle, four-fold; he that stole an ox, five-fold^h; and the Jews were forbidden to take any usury of their brethrenⁱ. And as to safety, the last mentioned laws secured property, as well as guarded against covetousness; and life was sufficiently secured, by the law of retaliation^k, and the punishments annexed to mur-

^a Deut. xv. 2.

^b John xiv. 23.

^c Deut. xxv.

^d Deut. xxvii. 17.

^e Only by night, not by day.

^f Ex. xxii. 2, 3.

^g *Ibid.* v. 9.

^h *Ibid.* v. 1.

ⁱ Lev. xxv. 36.

^k Ex. xxi. 24.

der ^a. Besides which, the law also required, that if there happened to be a murder in the country, the author of which was not known, the magistrates of the neighbouring cities should assemble, and publicly declare themselves innocent of it ^b. And as to accidental deaths, they were sufficiently guarded against; for the law required that all wells should be closed in, and the roofs of all houses have battlements ^c, to prevent accidents. And it appointed places of refuge, for those who should kill any unawares, to screen them from the revenge of the relations of the deceased ^d. But the man-slayer could not return to his own house till after the death of the High-priest ^e; which was doubtless to shew that the *Israelites* after they had obtained God's pardon for their sins, could not enter into heaven, till after the death of JESUS CHRIST, the true High-priest.

AND I should have observed further, that in order to preserve an equality among the *Israelites*, God likewise required, that if any of them had sold their liberty, they should be restored to it at the *Jubilee*. But it was lawful to continue those in slavery, who were willing to continue so, and in that case, their ears were bored in testimony of it ^f. And it is pretended, that the *Psalmist* alludes to this, when he makes the SON of God say to his FATHER, (as the Hebrew has it) *that he had bored his ears* ^g, that is, that he had accepted him to be his voluntary slave: and the author of the *Epistle to the Hebrews*, agreeably to this interpretation, renders it, *But a body hast thou prepared me* ^h, that is, to be a victim, to be offered up in sacrifice to thee.

3dly.) IN point of prudence, nothing escaped *Moses*. As children are the support, and if I may so speak, the nursery of the state, he pro-

The prudence of the Mosaic Economy.

scribed *Eunuchs* ⁱ, who rob the publick of the children they owe it. He commands that he who debauches a woman shall marry her ^k. He requires, that the woman who is married for a virgin, and appears not to be so, shall be stoned ^l. Adultery, that great reproach of the married state, was tried by a known miracle; a woman accused of it, was obliged to drink some waters in the temple, which the Scripture calls, *The*

^a Lev. xxiv. 17.

^b Deut. xxi.

^c Deut. xxii 8.

^d Num. xxxv. 9.

^e *Ibid.* v. 28.

^f Ex. xxi 6.

^g Psal. xl. 6.

^h Heb. x. 5.

ⁱ *Non intrabit Eunuchus. . . . ecclesiam*

Domini. Deut xxiii. 1. *Vulgate.*

^k Deut. xxii. 28, 29.

^l *Ibid.* v. 13-21.

waters of jealousy: if she was guilty these waters killed her, but if she was innocent, they did her no harm; as we find it related in the fifth chapter of *Numbers*. Polygamy was permitted among the Hebrews, as were also divorces: of which JESUS CHRIST says in the Gospel, that this liberty was granted them, *because of the hardness of their hearts*^a, that is doubtless, in order to prevent poisonings and murders. The desire of having children, which nature inspires, was augmented among the Jews, by the reproaches which the law throws upon the barrenness of women^b; and in order to preserve both the names and estates of families among them, if a woman had had no children by her husband, she after his death married his brother, and the children of this second marriage were esteemed the descendants of the first^c.

GOD forbids their kings to *multiply wives*^d, but this is only to be understood of too great a number: for it's certain they were permitted to have several. As to the laws, which obliged women to continue separated from all converse, after their lying in, on account of their legal impurity, we have already spoken of them.

AND besides all these, *Moses* gave likewise other laws for the securing of things which had been entrusted with others^e, and to regulate the justice of weights and measures^f; and he gave all his citizens assurance, of the protection of the laws^g. Lepers were banished the society in order to prevent the spreading of so contagious a distemper^h. It was not lawful to declare war, till terms of peace had first been offeredⁱ. All society with foreign nations was at first forbidden the Jews, lest they should suffer themselves to be corrupted by their examples^k. And lastly this legislator engages his subjects to observe his laws, by the only two motives that have any great influence upon men, hope and fear. He promises those who shall be faithful in observing the law of God, riches, regular seasons, plentiful harvests, rich vintages, great abundance of all things, and rivers of milk and honey; and on the other hand he leaves no crime unpunished^l: but I shall not here repeat, either the punish-

^a Matt. xix. 8.

^e Ex. xxii. 7. &c.

^g Deut. xx. 10.

^b Ex. xxiii. 26; Deut. vii. 14.

^f Deut. xxv. 13, 14, 15, 16.

^k Num. xxiii. 50. Deut. xx. 15.-18.

^c Deut. xxv. 5, 6.

^g Lev. xxv. 14.

^l Deut. xxviii.

^d Deut. xvii. 17.

^h Lev. xiii. 14.

ments he appointed for criminals, or the manner of inflicting them; we have already said enough of them in the preceding chapters. But,

IV. BESIDES the written law, the Jews do likewise acknowledge ^{*The Oral*} another, which they call *The oral law*, that is to say, the law which was ^{*law of the*} *tradita ore*, or which tradition handed down to them by word of mouth. They also call it *The second law*; and it consists either in explanations of the sense of the law, or in customs, which are so many guards to the more exact observance of it. They pretend that *Moses* is as well the author of *The second law*, as of the *first*, which he wrote with his own hand: and the account the *Rabbins* give of it, is as follows.

You are to know, says Maimonides, that Moses, at the same time that he received the law from God, received likewise the interpretation of it. The text was first given him, and then the explanation which taught him what that authentick text contained: and this is the manner in which he taught them both to the Israelites. When Moses retired into his tent, Aaron came to him, and learned the law which God had given him, and the interpretation of it: and then he stood up, and placed himself at his right hand. After Aaron came in Eleazar and Ithamar his sons, and Moses repeated to them the same things which he had said to Aaron: after which they placed themselves one at Aaron's right hand, and the other at Moses's left. Then came the seventy Elders, and Moses gave them the same lesson, which he had given Aaron and his children. And last of all, came all the people to seek the Lord, and to learn of Moses the law and its interpretation. So that Moses repeated the law four times to Aaron, three times to his children, twice to the seventy elders, and once to the people. After this he withdrew, and Aaron taught the text, which he had learned by heart, after having heard it four times from Moses. Then he went out, and after him, his children did the same thing; and after they were gone, the seventy Elders also repeated the law to the people. And by this means, they all heard both the law and its interpretation four times. Aaron heard it four times at the mouth of Moses; his sons, three times from Moses, and once from him; the Elders, twice from Moses, once from Aaron, and once from Eleazer and Ithamar; and the people, once from Moses, a second time from Aaron, a

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third

third time from his children, and a fourth time from the Elders. The chief among the people divided among them the care of teaching both the text of the law, and the explanation of the sense which it contains. But the text was written, and the interpretation of it was preserved by tradition. And from hence it is, as this Rabbin concludes, that the Sages (peace be to their souls) divide the laws into two sorts, the one written, and the other oral^a.

*Its true
origin.*

THIS is the honour the Rabbins do their traditions; they attribute them as well as the law, to God himself; and the only difference with them is, that the law was written, and the traditions conveyed down, *viva voce*. But I know not whether this be matter of fact. What is certain, is, that the respect the Jews had for the majesty of God, from whom they had received the law, and the punishments which were annexed to the breach of it, inspired them with a fervent desire of being instructed in it, and observing it. But they were above all things afraid of breaking it through ignorance; and *Moses* having commanded that in all doubts, *the Priests*, that is, *the great Sanhedrim* should be consulted^b, it is highly probable that the *Oral law* is nothing but the decisions of this assembly, which were not written down; and by a perpetual addition of new observations, became a sort of barrier against the violation of the law of the Lord. And this *Maimonides*^c himself seems to acknowledge: *The great Sanhedrim of Jerusalem, says he, is the foundation of the Oral law; they who compose it, are the pillars of doctrine, and the sources from whence Israel must draw both the law and justice. Whilst this assembly subsisted, there was no dispute among the Israelites; For if any difficulty arose, they immediately consulted the Sanhedrim in their own city; and if that determined it, they stood to its determination. If that could not decide it, a deputy and he who proposed the difficulty went to Jerusalem, and proposed the thing to the Sanhedrim upon the mountain of the temple. If that did not determine it, they went to the Sanhedrim at the gate of the temple; and when the difficulty was beyond the determination of all these tribunals, they had recourse to the great Sanhedrim. Here, if the judges agreed, and they either from*

^a See Prid. Con. P. i. B. 5. Under the year 446. p. 254, 256. of the Fol. Edit. xvii. 8.-13.

^c Treat. of rebels. ch. i.

^b Deut.

tradition, or their own learning, found out the solution of the difficulty, they immediately pronounced sentence; and if not, they took time to consider of it: and when all, or the greatest part of them came to be of one opinion, they barely said, Such or such a thing has been determined; and this determination was generally received. But since the Sanhedrim has been destroyed, division has spread it self every where. One says, this is lawful, and brings his reasons in support of its being so; another says the same thing is forbidden, and endeavours to prove it: one says, such a thing is pure, another says of the same thing, that it is impure.

So that, according to this Rabbin, the *Prophets* and the *Sanhedrim*, have made several ordinances, since the receiving of the law, which the Jews have observed: and indeed we may trace the practice of them in the Scripture, which frequently alludes to them. The *Sanhedrim* had two views in the making these ordinances; one of which was, the causing the law of God to be observed with the more exactness, their additions being a sort of enclosure to it, which prevented the violation of it. And thus in the case of the degrees of proximity, within which marriage was by the law forbidden, *the Sanhedrim* added several others to those mentioned in the law, and even enjoined the observation of what they had thus commanded or forbidden, under severe punishments. And the other view *the Sanhedrim* had in these ordinances, was, the entire separation of the Jewish nation, from all other people whatsoever; for fear that their intercourse with strangers should give the Jews a dislike of their own customs, or make them fond of following new ones; and least they should contract marriages with any of those people, and be led by degrees into their superstitions^a: and this is the reason why the law commands them not to eat of the bread of the Gentiles^b, and to abstain from certain meats^c. So that, the Jews, by an extravagant attachment to the law, by explaining it, by extending it, and by always choosing the severest side in cases of doubt, because they thought it the safest, have burdened themselves with an innumerable multitude of precepts^d.

^a Ex. xxiv. 10.

^b See Lev. xxii. 25. *Vulg.*
^c Lev. xi.

^d See Prid. Con. P. i. B. 5.

Under the year 446. Fol. Ed. p. 357.

The Jewish manner of interpreting Scripture.

IN cases, wherein the law does not explain it self clearly, they endeavour to find out the intent of the legislator, by drawing inferences from such places as are perspicuous. And this they do thirteen ways; some of which I shall here mention, that the reader may by them form a judgment of the rest. The law commands, that they should make an exact search for all the leaven that is in their houses at the time of *the Passover*, that it may be taken away^a; and from hence the Jews conclude that this search must be made with a candle, because that is a more exact way of searching after it, than any other. The law declares, that the bed, upon which an unclean person lyes, is to be thought unclean^b; and from hence the Jews infer, that his cloak and his shirt are so too. The law says in general, *The animals which shall be offered up to God in sacrifice*.... But the Jews confine these animals to certain beasts only, because the law adds, *You shall offer sacrifices of oxen and sheep*^c. On the contrary, when the law after having spoken of *the species*, mentions *the genus*, they conclude that the whole *genus* is there meant by the *species*. And this method of extending and interpreting the law is the source of an infinite number of very singular customs which are observed by the Jews; as for instance, that of not drinking any liquor till it has been strained through a linnen cloth: which proceeds from their fear of swallowing a fly, which is an unclean animal, and forbidden to be eaten, by the law.

BUT, we are not to imagine, that all the Jews have been so severe and scrupulous. No, they have run into the two contrary extremes of rigour and remissness. The zeal of some hath imposed a yoke upon them, which they could not bear; and the looseness of others has sought out the most softening and convenient interpretations. And from hence have sprung those contrary opinions which have divided their doctors. *Maimonides* expressly says, that till the time of *The men of the great synagogue* (which is the title the Jews give to the prophets *Haggai*, *Zachariah*, *Malachi*, *Daniel*, and others) there were no disputes about the law; but that afterwards the Doctors became divided among themselves, and have started infinite disputes.

AND it was in order to stop the course of them, and to prevent the *Oral law* which was not written, from being lost, that they, after the

^a Ex. xi. 15.

^b Lev. xv. 4.

^c Lev. i.

dc.

destruction of the temple, drew it up in a volume called *Mischna*, a ^{Mischna} term which the Greeks render by *δεύτερον*, which signifies, *the second* ^{what,} ^{why and} ^{by whom} ^{composed.} law. The author of it was Rabbi Judas. A great while before his time, and as we have seen, before the birth of JESUS CHRIST, the two Rabbins, *Hillel* and *Schammai*, had set up two schools, in direct opposition to one another; and, *Ever since the disciples of these two Rabbins have begun to multiply*, says Maimonides, *as they did not consider things thoroughly, the division between them has much divided Israel, and has made as it were two laws, of the law of Moses.* And this obliges him to give great praises to Rabbi Judas, whom he always calls *Our holy Doctor*, for having composed the *Mischna*. *From the time of Moses*, says he^a, *to that of our holy doctor Judas, no body put down the precepts of the oral law in writing. In every age the head of the Sanhedrim or the Prophet, composed private memoirs of the traditions he had received from his masters, for his own use, and taught them viva voce. As to those things, which tradition did not determine, or which must be either determined by a fresh decision, or drawn from the law by one of the thirteen usual ways of explaining it, the Sanhedrim pronounced sentence concerning them. And this continued to be the method till the time of our holy Doctor. But it is he who has collected all these traditions, opinions, interpretations, and decisions which were made by all the Doctors and Sanhedrims from the time of Moses to his own, into one single volume, and has composed the Mischna of them. This book was received by all the Jewish world, every one transcribed it, and every one taught it in Israel, that the oral law might not be lost. But what was it that engaged this holy Doctor, to write this work, and to make this change? It was his having seen, that few persons studied the law; that they who did, followed contrary opinions; that fresh persecutions were rising up against them daily; that impiety spread it self every where; and that the Israelites were banished into the utmost corners of the earth. His design was to compose a work, which the Jews might always have in their hands, and learn from it their obligations and their duty. And the Mischnah, though a very little volume, does yet contain both the canon and civil law of the Jews.*

^a Pref: to the book entituled, The strong hand.

The common opinion as to the time of its composition, is, that it was done under the empires of *Antoninus* and *Commodus*, an hundred and fifty years after the destruction of the temple, that is, about the end of the second century of the Christian Church.

Gemara
what.

TO which is now added a second work, which consists of the glosses and interpretations of the Rabbins upon it, and is called in Hebrew *Gemara*, and by the Greeks *τελείωσις*, that is, *The perfection of the Mishnah*, as the Jews speak; and both these are contained in the *Talmud*.

The two
Talmuds.

SO that, the *Talmud* is a famous work, which is as it were the body of the Jewish doctrine, and contains, their religion, their laws, and their customs. At present, there are two of them; that of *Jerusalem*, which was composed by the Rabbins of that city, according to some, in the year of CHRIST 230, or somewhat later^a; and that of *Babylon*, of which the Rabbins of that city were the authors^b, and which is of a great deal more authority than the other. They are divided, as has been said, into two parts; one of which is called *The repetition of the law*, or *Mishna*, from the Hebrew *Schana*, which signifies *to repeat*, and is called by the Greeks *δευτερώσις*; (this law God gave *Moses*, the second time he talked with him; this is what they call the *oral law*, and is drawn up in theses and aphorisms;) and the other is called *Gemara*, that is, *A supplement or Perfection*, from the Hebrew *Gamar* to *finish*; and consists of the explanation of the *oral law*, and the decisions of the Rabbins.

Maimonides has abridged the *Talmud*, in a work which he calls *The strong hand*; and it is from thence and the *Talmud* it self, that I have drawn many things which are scattered about in the different parts of this work; especially the customs and observances of the Jews, who lived in the time of JESUS CHRIST, as founded upon the *oral law*, which are very necessary to be known by all who would understand the Gospel.

^a About the year of Christ 300. Prid. Con. P. i. B. 5. Under the year 446.
year of Christ, 500. Ibid.

^b About the



C H A P. XIV.

The Jewish customs, as well ancient as modern, which relate to civil Life.

GOD was not content with only giving his people laws for the regulation of the religious worship, which he required to be paid to himself; the knowledge he had of the barbarous manners and gross understanding of this people, induc'd him to give them others also, concerning many things which relate only to civil life. And these laws notwithstanding the subject matter of them, do yet deserve the name of divine laws. For besides that God is the author of the things they command, religion it self is likewise concerned in them, how distant soever they may appear to be from it. Thus for instance, the Jews were obliged to wear about their persons and upon their habits some marks of their religion. The law commands them^a, to sow tufts to the four corners of their cloaks^b, and to tye some pieces of parchment upon their foreheads and arms, wherein certain words of the law were written^c. And this was a spacious field for the zeal and affectation of the devotees, who have added a great deal to these precepts. From hence come that infinite number of customs, which were observed by the Jews, long before the birth of JESUS CHRIST, and are so to this day. And as the Gospel frequently alludes to them, it cannot be well understood, unless we have some knowledge of their customs: which I shall therefore here give some account of, without pursuing any other method, than that of the ordinary course of humane life, from the birth to the grave.

To begin therefore with circumcision; no one is ignorant that the child was obliged to be circumcised eight days after his birth. This painful rite was performed only on boys, and in private houses only; there being no particular officer among the Jews whose business it was to

^a That is, according to their interpretations of it.

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^b Num. xv. 38. *Vulg.*

^c Ex. xiii. 16. perform

Names.

perform it. They, who apostatized from *Judaism*, endeavour'd to take away the marks of circumcision; which St. *Paul* forbids the converted Jews. *Is any man, says he, called being circumcised? let him not become uncircumcised*^a. There are proofs that the apostate Jews made use of this art to conceal their origin, and that they were therefore called *recutiti*. The day circumcision was performed, the child always had a name given it, which was usually significative. The name of God was often taken into them, as in *Nathanael*, which signifies, *The gift of God*; and in some it was always understood, as in *John*, which must signify *The mercy of God*, and in *David*, which is, *Beloved of God*. But afterwards, the respect the Jews had for this august name was carried so far, that they for that reason changed the first letters of it before they would put it into proper names. Thus instead of *Joachim* they said *Eliakim*, instead of *Jehoiada*, *Zechariah*. And they likewise delighted in changing the names of idols and their temples, into terms of reproach and contempt. Thus, the idol which the Philistines called *Be-elsemen*, that is, *The God of heaven*, they ironically called *Beelzebub*^b, *The God of flies*; and instead of *Bethel*, that is, *The house of God*, (which was the name of the place where *Jeroboam* set up one of his golden calves^c) they call it *Bethaven*, that is, *The house of iniquity*. The desire of concealing their origin, or of being thought *Greeks* or *Romans*, made them likewise disguise or translate their own names; which they began to do, as soon as they became subject to the Kings of *Syria*, who as we have seen, succeeded *Alexander the great*, in this part of the east. *Josephus*^d observes, that *Jesus* and *Onias* the sons of the High-priest, changed their names to please *Antiochus*, who was surnamed *the illustrious*; and that *Jesus* took the name of *Jason*, and *Onias* that of *Menelaus*. And in time, this became frequent, and grew up at last into a settled custom, so that we meet with several who had these names; as for instance the widow St. *Peter* raised from the dead, whose proper name was *Tabitha*, took the Greek name of *Dorcas*^e. Thus they turned *Thomas* into *Didymus*^f, *Mordecai* into *Mark*, *Silas* into *Tertius*^g, *Saul* into *Paul*^h, and *Simeon* into *Simon*; and sometimes they assumed

^a 1 Cor. vii. 18.^b 2 Kings i. 2.^c 1 Kings xii. 29.^d *Antiq.* lib. xii. c. 6.^e Acts ix. 36.^f John xi. 16.^g Rom. xvi. 22.^h Acts xiii. 9.

names.

names that were purely Greek, as those of *Aristobulus*, *Andrew*, and *Philip*.

At the weaning of their children, the Jews made a great feast. They who had been born of a slave, could not assume the name of *Abba*, which signifies *Father*; this was the privilege only of such, as had a right of inheritance. Which made St. *Paul* say of the Christians, *That having received the spirit of adoption, we can cry Abba, father*^a.

CONCERNING marriage, the Jews had many customs which were *Marria-* peculiar to themselves. The young men were obliged to marry at six^{ges}-teen or seventeen years old, at farthest; and this custom they continue to this day. The education of their daughters was formerly very severe, they seldom let them stir out of their houses; and for this reason a daughter is called in Hebrew *Alma*, that is, one *concealed*, or *shut up*. Marriage was performed out of the temple, and without any religious ceremonies: and it was always preceded by espousals, between which and the ceremony, there must have been at least two or three months, and sometimes there were several whole years. On the day of marriage, the bride was led to the bridegroom's house, by a chosen company of his friends; whom the Greeks call *Paranymps*, and the Hebrews *Sche-liachim*, which signifies, *Messengers* or *Apostles*. And this perhaps, may be one reason why JESUS CHRIST gave the name of *Apostles* to his chief disciples, namely, because they were as it were *the bridemen* in the marriage between him and his church. The virgins who went before the bridegroom, always carried lamps in their hands; which were pieces of wood, at the tops of which were fastened a sort of cups full of oil and pitch, with a piece of stuff in the middle of them, which served for a wick, and was lighted. The marriage ceremony was performed under a canopy supported by four young men, and in the mean time, all that were present sung, and offered up vows and prayers, for the prosperity of the new-married-couple. It consisted in the bridegroom's giving his bride a ring, and in reading the marriage-contract; and there ought always to be present two witnesses at least, and these usually were Rabbins. After this was done, they feasted for eight days together; and it is, I believe of *the third day* of this eight-day-feast, that we are to understand

Rom. viii. 15.

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Rom. viii. 15.

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those

those words of St. *John*^a, *On the third day there was a marriage, &c.* which I should translate, *On the third day of the marriage which was in Cana of Galilee, Jesus came, &c.* and this is the reason, why upon the coming of our Lord and his Apostles, they wanted wine.

THEIR daughters generally speaking might marry into any tribe; *Michal* of the tribe of *Benjamin*, married *David*, who was of the tribe of *Judah*^b. But an heiress was obliged not only to marry in her own tribe, but also to one of her father's relations. The *Levites* might marry as they pleased, into all the tribes; we find in the ninth chapter of *Judges*, a *Levite* married to a woman of *Bethlehem* of *Judah*. And though the law forbade relations to marry, yet this did not hinder but that when a man died without children, his brother was obliged to marry the widow, and the children he had by her, bore the name, and inherited the estate of the deceased. And this formed a double genealogy among them; one of which was *natural*, and the other *legal*. In the former were the names of their fathers, in the other were the names of those to whom they were heirs. The Jews were very exact in drawing up these genealogies; and as appears by the books of *Ezra* and *Nehemiah* were no less so, in keeping them. Every man was permitted to have several wives, except the High-priest, who alone was debarred that liberty. According to *Josephus* and the Rabbins, he could have but one, and she must have been a virgin, when he married her. The Jews had no communication with their wives, during the time of their ordinary illness, nor whilst they were breeding, nor all the time that they suckled their children. They were formerly, because of the hardness of their hearts, permitted by God to put away their wives; which they did, by giving them an instrument wherein they declared the woman to be free, and at liberty to marry another man. But we learn from *Josephus*, that this was the privilege only of the men, and that the women could not separate themselves, without the consent of their husbands. If a woman was an adulteress, a Jew could not keep her; upon her being suspected, she was forced to drink the bitter waters, called *The waters of jealousy*, in proof of her fidelity, as we have before observed.

^a ch. ii. 1.

^b 1 Sam. xviii. 27.

A Jew in his Thalet



J. Pine Sculp

THE Jewish customs, concerning the manner of their dress, are yet *Habus*. more singular. Because the law forbid them wearing a garment made of both linnen and woollen, they therefore would not so much as sew their woollen cloaths with thread. To the four corners of their cloaks, they tied tufts, which were of a purple colour; and they who affected a shew of devotion, wore them deeper than others. At present, as they in general follow the customs of the country where they live, in their habits; they wear under their cloaths a square piece of stuff, which has tufts at the four corners of it. In their synagogues, when they are at prayers, they have a larger piece of the same kind with which they cover their necks and shoulders. This dress they call *Thalet*, and it is something very holy among them, because it supplies the place of that habit, by which *Moses* commanded them to distinguish themselves from other people. For the better understanding which, the Reader has only to cast his eye on the adjoining plate; where there is represented a Jew dressed in his *Thalet*, or praying-habit, from which hang four tufts, at the letters F. F. F. F. Besides the *Thalet*, the Jews tied to their foreheads and arms, what they call *Tephillim*, and the Greeks *Phylacteries*, which consisted of some pieces of parchment, wherein were written some passages of Scripture. This they observed so late as St. *Jerom's* time; who in his *Commentary on the twenty fourth chapter of Ezechiel* says; *The Jews say that their Babylonish Doctors, who were very strict in the observation of the law, wrote the decalogue upon parchments which they put round their heads; and that this is commanded by the law, when it commands them to hang it upon their foreheads, and before their eyes, that they may always see, what is commanded them.* And indeed God did command them to carry the law written upon their foreheads, and fastened to their arms. It was thus that they observed it in the time of our Lord, who reproaches those who affected to shew their devotion by *enlarging their Phylacteries*^a; which is generally misunderstood. For it is thought, that these Phylacteries were bands of parchment, which these devotees made broader than ordinary; but that was not the case. Their design therein, was to write a greater number of the words of the law in them; and the manner in which they then did,

Plate 18.

^a Matt. xxiii. 5.

and!

and the Jews to this day do make them, is this. For making the head-phylacteries, they have a square piece of wood, in which they cut three flits or clefts, as at the letter M. Over this they put a piece of skin, which was dressed moist, and turned it into every one of the cuts. When it was dry they took it out, and then it had in it four little hollows or cells, into each of which they put a piece of parchment rolled up, in which some words of the law were written. And then they tied this skin, which had the shape of the figure N, to the forehead with straps, as you see here in the picture of the Jew. And though this skin covered but a small part of the forehead, yet it contained several words of the law; and it was in this manner that the Pharisees *enlarged* their head-phylacteries. As for those for their arms, they likewise made use of a square piece of wood, to make them, but without any cuts in it, as at the letter P. They bound a piece of moist skin over it; and after having brought it to the form of the figure Q, they put a piece of parchment into the hollow of it, in which were written four passages of Scripture, and then tied this skin to their arms. The Jews, as has been said, do to this day call them *Tephillim*, which signifies *Prayers*; because it is chiefly when they are at their prayers that they wear them. The term *Phylactery* is *Greek*, and the Jews who spoke Greek, called these skins and parchments by this name, because they helped *to preserve the memory* of the words of the law. I shall not here repeat all the things which the Jews say about them; it is sufficient to my purpose to have given the reader an idea of them.

THE Jews always went bare-headed, except when they were in mourning, or in the temple, or in the synagogues. They thought this manner of praying covered, shew'd more respect for the majesty of God, as testifying that they thought themselves unworthy to look up in his presence. But the Apostles changed this custom, as appears from St. *Paul's* forbidding men to *pray or prophesy with the head covered*^a: unless it be said, that he here speaks of private assemblies held in houses, such as those of the primitive Church were; and not of the temple or synagogues, where the Christians doubtless followed the common custom. Women went covered in the streets, and their fear of being seen carried them so far,

^a 1 Cor. xi. 14.

as to make it customary to cover their own with borrowed hair; but in the synagogues, as they were separated from the men, they prayed with their faces uncovered.

THE Jews went bare-footed; only they had sandals on, which were like those of the Capuchins abroad. This obliged them to wash them often, and anoint them with oil. These sandals were tied on the feet with straps, as you see at the letter Z in the last plate; so that, when they would take them off, these straps must be untied; which it was the proper business of their servants to do. And this is the reason, why St. *John* in humility declares himself unworthy of *untying the straps of our Lord JESUS CHRIST's sandals*^a.

THEY observed the commandment^b in *Leviticus*, of not cutting *their hair round*, nor *shaving their beards*, with great exactness. Their cloaths came down to their feet, and were very full. When they travelled or went into the country, they shortned them, by tying them round them with a girdle.

As to their houses; those of men of quality among the Jews, like *Houses* those among the *Romans*, had several covered walks, almost like the modern cloysters. The roofs of their houses were flat, and convenient to walk on; so that we see they spread a tent for *Absalom* on the top of the house^c. It is said in the book of *Judges*^d, that there were about *three thousand* looking on *Sampson* from the roof of the house where the Philistines were assembled. *Jeremiah*^e reproaches the Jews with having offered sacrifices to idols *upon the roofs of their houses*; and JESUS CHRIST commands his disciples^f to preach upon them. The law commanded, that there should be a battlement round them breast high; and the stairs up to them were on the out-side of the house. The Jews had not the art of making glass-windows; they made use of lattices or curtains. Neither had they the invention of chimneys; they made their fires either in the open air, or in the middle of their chambers. The modern Jews leave about a cubit square of wall unplastered, in some part or other of their houses; to set before their eyes, the destruction of the temple. They formerly would not suffer any beams of a floor to jet

^a Mar. i. 7.
^c ch. xix. 13.

^b ch. xix. 27.
^f Matt. x. 27.

^e 2 Sam. xvi. 22.

^d ch. xvi. 27.

out into the streets in *Jerusalem*, lest if there should be any person dead upon that floor, they who walked under those beams, should be polluted without knowing it.

GOD commands them to write the commandments upon *the doors of their houses and chambers*^a; and they have different ways of putting this commandment in execution. Some write them on little rolls, which they fasten to all their gates; but others enclose them in a case, which they fasten to the gate, or put into a hole in the wall; and the devotees lay their hands upon this place, as often as they go out, and say, *The Lord preserve my going out, and my coming in*. Some make a hole in this case, in which they shut up the commandments; and through the hole there appears the word *Schaddai*, which is one of the names of God, which they write on the outside of the papers which are rolled up in it. *Maimonides* observes, that they were forbidden to make their houses in the form of the temple, or to have any thing in their houses, which was like the things in the temple, as the table, or the candlestick. If any one built a synagogue, he was obliged to build it finer than his own house. The strangers who came to *Jerusalem* to offer sacrifice, were lodged there at free-cost.

Food.

THEY generally buy their kitchen-furniture all new, for fear it should have been used in dressing victuals, which are forbidden by the law: and if they happen to buy any which belonged to a Christian, they break all the wood and earthen-ware, and take all possible pains in cleaning those vessels that are of mettal. The law commands in this case, that they shall make every thing pass through the fire, which can bear it, and shall purify with the waters of expiation those things which cannot. They have two sets of utensils, one for dressing and eating flesh, the other for spoon-meats. They are so very exact, as even to scruple the cutting cheese with the same knife they have cut flesh with; and all this for fear of breaking that prohibition in *Exodus*^b, *Thou shalt not seethe a kid in his mother's milk*.

THEY formerly eat lying upon beds, which generally, when the season would permit, were made under trees or arbours: and as they lay, they leaned upon pillows or cushions. And to this the Prophet *Ezekiel*

^a Deut. vi. 9.

^b ch. xxiii. 19.

alludes, when speaking against those who indulge men in softness and effeminacy, he says, *Wo to them who put pillows under every elbow* ^a; for when they were at table upon these beds, they leaned upon their elbows, to support themselves.

REGULAR persons among the Jews never eat but at night. And to this day they never sit down at table, till they have often washed their hands. And thus the Greek word *πυγμή*, which St. *Mark* makes use of ^b, is rendered, *often*. But some authors are of opinion, that it rather signifies the manner of the Jews washing their hands, which was to keep their hands always lifted up, lest the water which ran down upon their arms to their sleeves, should if they held their hands down, return back dirty upon them, and pollute them after they had cleaned them: for the word *πυγμή* does signify that part of the arm. At the beginning of any repast, the master of the family takes a whole loaf, blesses it, breaks it, and gives to every one a piece of it of the size of an olive; till this is done, no body eats: and they have also the like benediction for the cup. The Jews who affect a greater regularity than ordinary, will drink no wine that belongs either to christians or pagans, thinking it to be forbidden by those words of *Deuteronomy*, *They eat the fat of their sacrifices, and drank the wine of their drink-offerings* ^c. When they make bread, they lay aside a piece of paste, which was formerly kept for the Priests, but at present they throw it into the fire. Among their unclean animals they reckon flies; and for fear they should swallow one of them, they strain their wine, as has been observed: and this is what our Lord reproaches the *Pharisees* with in the Gospel ^d, that is, of being scrupulous *about trifles*, whilst they were not afraid of committing the greatest crimes. They eat nothing that has been strangled; and least any drop of blood should remain in the animals they eat, they bleed them with a great deal of care; and no body is suffered to be a butcher among them, till he has given proofs of his skill in this matter, before chosen judges.

AGRICULTURE and feeding of cattle, was the first occupation of *Trades.* all the Jews, not excepting the most wealthy of them: but nevertheless it appears by the structure of the tabernacle and temple, that they were well skilled in arts. It was customary for persons of distinction among

^a ch. xiii. 18. *Vulgate.*
^b ch. vii. 3.

^c ch. xxxii. 38.

^d Matt. xxii. 24.

them to profess some trade, one instance of which we have in *St. Paul*, who was a man of quality, and yet a tent-maker. They have a proverb among them; that, *Not to teach a son some trade, and to teach him to steal, are the same thing*. And in speaking of their arts, we must not forget what *St. Jerom* says, as he is explaining the tenth verse of the 25th chapter of *Isaiah*. *As meadows and hay are not very common in Palestine, the Jews, says this father, used to feed their horses and other cattle with cut straw*. For cutting which, they made use of chariots or carts, whose wheels were armed with a sort of knives: and to this the prophet alludes, when he says, *The hand of the Lord shall rest upon this mountain, and Moab shall be crushed under him, as the straw is under the wheels of a chariot*^a.

Funerals.

WE shall conclude this chapter, with the funeral ceremonies of the Jews. When any person died, the friends and relations of the deceased, to shew their grief at the loss of him, rent their cloaths, beat their breasts, uncovered their heads, put ashes upon their hair, and lay down flat on the ground: and generally speaking, this is the manner they shew their grief in, at any misfortune whatsoever. And another mark of affliction likewise was their going barefoot; as we see in *David*, who when he fled from his son *Absalom*, went up to the mount of Olives bare-foot^b. And God commands *Isaiah*^c, to go barefoot, to shew the great desolation he threatned. *It is customary with us, says Josephus*^d, *when any one is sick, or any affliction is fallen upon us, to pray for thirty days before we offer sacrifice, and to abstain from wine, and to cut off our hair*. *All this Queen Bernice did on this occasion, and went before Florus's tribunal bare-foot, to soften him*. The funeral-pomp, among the Jews, was attended with players on flutes, hired mourning-women, and flambeaux. The poor were buried in a grave. But the rich were embalmed^e, and their bodies bound up in swathes, according to the manner of the *Egyptians*. They took a piece of cloth, which was long enough to wrap round all the body from the neck to the feet, and so bound it up entirely; as you see at the letter X in the last plate, which is the figure of an embalmed body. And this is the reason why *JESUS CHRIST*, when he had raised up *Lazarus* from the dead, ordered his Apo-

Plate 18.

^a Isa. xxv. 10 *Vulg.*

^b 2 Sam. xv. 30.

^c Isa. lx. 2.

^d *Wars of the Jews*

Book ii. ch. 15.

^e Jo. xix. 39.

files to loose, or unbind him^a; because without it he could not have walked. They covered the face of the dead with a handkerchief. If the reader would see more of this manner of burying, he may find it largely treated on, in my *Commentary on the Gospel*. The tombs of persons of quality were magnificent, they placed them in their own estates, and generally cut them out of a rock; and before them was a place wherein the dead body was deposited, before it was interred. But as the Jews could not touch a dead body without pollution, they carefully avoided coming near the tombs; which they plaistered over on the out-side, that they might be the better seen, and every year on the fifteenth day of the month *Adar*, they whitewashed them anew. To which our Lord alludes, when he says of the Jewish hypocrites, who covered their vices with a fine outward appearance, that they were like *whited Sepulchres*^b. The custom of burning the dead was never in use among them: and therefore when the Scripture says, that the bodies of their kings were *burnt*^c, it must be understood of the *Perfumes which were burnt at their funerals* before their interment^d.

THE Jews confess themselves aloud before they die. They believe the soul to be immortal, and therefore call tombs, *The habitations of the living*. They also believe, and it has always been their faith, that there is a place where souls are purified from their pollutions, before they are presented before the tribunal of God, and that their punishments are lessened by the prayers of the living; and therefore a son is obliged to pray eleven months together for the soul of his father.



C H A P. XV.

Of the weights and coins which are mentioned in the Holy Scripture.

ONE of those things which may throw difficulties in the way of those who apply themselves to the study of the Scriptures, is the want of knowing the value of the weights, coins and measures, which

^a Joh. xi. 44.

^b Mat. xxiii. 27.

^c 1 Sam. xxxi. 12.

^d See 2 Chr. xvi. 14.

² Chr. xxi. 12. and Jerem. xxxiv. 5.

are mentioned in it. And as the money of the *Greeks* and *Romans*, who successively governed the East, was also current among the *Hebrews*, and interpreters have translated the names of the money and weights which were peculiar to the Jews, by the names of those of their own countries, it is therefore of consequence likewise to know, what money and weights were in use among the *Greeks* and *Romans*. And the end of our enquiries being to give such an account of the ancient measures, as shall not vary, at least sensibly, from the truth (which is all we can pretend to in this matter;) what we here undertake, is to reduce the weights, measures and coins of the *Hebrews*, *Greeks*, and *Latins*, to *French* ones. In order to which we shall compare them together; and the experiments, principles, and foundations upon which we build these reductions, are as follows.

The difference between the Roman, and French weights.

WE learn from *Fannius the poet*, that the *amphora*, a *Roman* measure, was a vessel of a *Roman cubick-foot*, and that the *congius* was an eighth part of an *amphora*, so that an *amphora* held eight *congi*; and according to the same author, the *amphora* held eighty pounds weight of water, and consequently the *congius* held but ten. Which being supposed, it is easy to know the proportion which the measures of the ancients bore to those of the *French*. For there is yet at *Rome* in the *Farnesian* palace, a *congius* which *Vespasian* ordered to be put in the Capitol, for the standard. Now, the water which this *congius* holds, having been weighed, was found to be one hundred and eleven ounces and three quarters, of *Paris* weight^a. According to *Fannius*, it weighed ten *Roman pounds*, that is, sixscore ounces; for the *Roman pound* has but twelve ounces. And if

^a The English Averdupois pound exceeds, or is heavier than the Paris pound, by seven parts in a hundred. If therefore you would reduce the Paris weights here mentioned to English Averdupois ones, multiply the French pounds mentioned by an hundred, and then deduct from it the sum of seven for every hundred, and the remainder will be the given quantity in English weight. Thus for example, in the present instance, one hundred and twelve ounces (wherein we add one quarter of an ounce only to prevent fractions) Paris, make just seven Paris pounds. These multiplied by an hundred, make seven hundred, out of which if you deduct seven sevens, or forty nine, in order to reduce it to English-averdupois, the remainder, which is 651, is that weight; which is 6 pounds $\frac{1}{2}$ and $\frac{1}{100}$; so that one hundred and eleven ounces and three quarters Paris-weight here mentioned, comes to near about seven $\frac{1}{2}$ pounds of English-averdupois. Which rule will serve for the reduction of all Paris, or French-weights to our English averdupois ones. Or else it may be done pretty justly, by only deducting $\frac{1}{4}$ from the sum given; for as 14 bears near the same proportion to 1, as 100 does to 7, this will reduce the French-pound of Paris to the English averdupois very nearly, tho' not exactly.

then

then you reckon the eight *ounces* and a quarter, which the *Roman* weights exceed the *Paris* ones in the present sum, it will appear, that if you reckon 576 *grains* to an *ounce*, the *Paris ounce* weighs 39 *grains* $\frac{1}{2}$ more than the *Roman ounce*; and that therefore the *Roman pound* differs from the *Paris* one in these two things; 1st, in that it has but twelve *ounces*, whereas the *Paris* one has sixteen; and 2^{dly}, in that the *Paris ounce* has 39 *grains* $\frac{1}{2}$ more than the *Roman* one, which consequently has but 536 *grains* and $\frac{1}{2}$, whilst the *Paris* one has 576 *grains*. And that nothing can be easier than to reduce the weights and coins of the ancients to the modern ones, in this manner, will appear in the sequel.

WE shall begin with first giving some account of the names, which ^{The Ro-} the ancients gave the weights which were most in use among them; be-^{man-} fore we come to the reduction of them. The *pound* or *libra* was a Ro-^{weights.} man weight. It was divided into twelve parts, which are called *ounces*, from the *Uncius*; though this word with the *Romans* was proper only to the *first ounce* of the pound; and all the rest of them had each its particular name. The *Romans* likewise call the pound, *As*; and this name agrees also with any thing that is divisible into twelve parts. In every *Roman-ounce*, there were two *half-ounces*, four *quarters*, six *sextules*, eight *drams*, 24 *scruples*, 48 *oboli*, 96 *half-oboli*, 144 *carrats* or *siliques* (which were a sort of *pulse*) and 126 *lentes*, (which were a sort of little worm's egg^a.)

THE *dram* was an *Athenian* weight. It is the eighth part of a Ro-^{Attick-} man *ounce*. It is subdivided into six *oboli*, and twelve *half-oboli*. An ^{weights.} hundred *drams* make an *Attick mina*.

THE *shekel* was an *Hebrew* weight: and this was also the name of a ^{Hebrew-} piece of money among the *Hebrews*. They subdivide this weight into ^{weights.} 20 parts, which they call *gerah's*, each of which was worth something more than an *obolus*. Sixty *shekels* make an *Hebrew mina*.

THE *Paris pound* has sixteen *ounces*, each *ounce* eight *grosses*, each ^{Paris:} *gross* three *penny-weights*, each *penny-weight* 24 *grains*; so that each ^{weights.} *gross* has 72 *grains*, each *pound* has 128 *grosses*, or 9216 *grains*, and each *ounce* has 576 *grains*. At the mint indeed, and among the gold-smiths, the *mark* is used instead of the *pound*, which they never use; and this

^a Or, rather perhaps, a sort of Lentiles; no worms egg weighing so much.

mark^a is a weight which has but eight *ounces*. But the *ounces* of the *mark* are divided into *grosses*, &c. in the same manner as the *ounce* of the *pound*.

Roman-
money:
its anti-
quity.

FORMERLY, in the first ages of the world, money was not stamped, but weighed; nor was it reckoned by different species, as it is at present. So that money and weights were then the same things. The most ancient money the *Romans* had, was what they called *As*, which was made of copper, and weighed a *pound*. Afterwards, they lessened the weight of the *As*, and reduced it to a small piece of the value of nine *deniers*, and a quarter of a *denier* of *French-money*^b. The pieces below it were the *triens* and the *quadrans*. Silver first came in use among the *Romans* in the reign of *Servius*. The most common Silver-coin among them, was the *Sesterce*, which was worth *two As*es and a half of copper, that is, two pounds and a half of that metal. And from thence comes its name *Sestertius*, as it were for *Semistertius*, *two and a half*, [or *two and a half of the third*] much in the same manner as the *Greeks* call *two talents and a half* τρεῖτον ἡματαλαντον.

TEN *As*es of copper made a *denarius*, which was called *denarius* from thence: so that the *denarius* or *penny* was worth four *Sesterces*. But its weight was not always the same; it is pretended that under the *Consuls* it weighed more, so that seven *denarii* then weighed eight *Attick drams*, which made a *Roman ounce*. In the time of the *Emperours*, its weight was reduced to that of a *dram*, so that the *Roman ounce* had eight *denarii* in it, as well as eight *drams*. The tribute which the *Romans* required of the people, whom they had subdued to their obedience, was a *denarius* or *penny*, which was stamped with the figure of the *Emperour*, and we find it mentioned in the *Gospel*^c.

Attick-
money.

THE *drachma* or *dram* was the most common money at *Athens*. It made the eighth part of the *Roman ounce*, as has been observed. An hundred *drams* made a *mina*, and sixty *minas* a *talent*; which consequently was worth six thousand *drachmas*.

Hebrew-
money.

THE word *shekel* in the *Hebrew* language, signifies the same thing as *pondus* does in the *Latin*. And it was likewise, as has been observed,

^a The English Mark is divided into eight ounces, 24 penny-weights, and 576 grains; or else, into eight ounces, 20 penny-weights, and 640 grains.

^b A *denier* is the twelfth part of a French penny. The *As*, according to Harris (Lexicon Technic.) was worth $\frac{3}{4}$ of a penny English; according to Dr. Arbuthnot, three farthings and $\frac{1}{16}$.

^c Luke xx. 23.

the name of a piece of money ; which the *Greeks* call *stater*, that is, a *weight*. And as this was the most common money among the Jews, whenever we find the matter of money named in Scripture, and not the species, we are to understand it of the *shekel*. Thus, for instance, when it is said, that JESUS CHRIST was sold for *thirty pieces of silver*, it signifies *thirty shekels of silver*. I have engraven a *shekel* in the following plate; one side of which is marked with the figure of a vessel, Plate 19. which is thought to be taken from that, in which the manna was kept, by the side of the ark ; and round this vessel are written these words, *The shekel of Israel*, in *Samaritan* characters, which were those which the Jews used before the captivity of *Babylon*, as we shall shew hereafter : and the other side seems to represent *Aaron's* budding-rod, round which is written in the *Samaritan* character, this inscription, *Jerusalem the holy*.

THE *Hebrew talent* is called by the Jews *chicar* : it was at first a rude lump of mettal, and appears from the 38th chapter of *Exodus*, to have been worth 3000 *shekels*. For it is certain that the tribute which the Jews paid *per* head, was an *half-shekel*, and it being here said, that 600000 men paid 100 *talents*, it appears that 600000 *half-shekels* were worth 100 *talents*, and consequently that 3000 *shekels* made, or were worth, one *talent*.

BUT in order to enable us to compare the *French*-money with that of the ancients, it is necessary that it should be fixed ; whereas it is not so in any one of their species, the figures, values and names of them all are often changed. And we have lately had new species, with a prohibition to use any of the old ones. But nevertheless, it is necessary in this case, to find out some sure and unchangeable method of comparing the coins of the ancients with the modern *French* ones, and of discovering the difference between them, so as that it shall always appear, and be known, notwithstanding any alterations or changes that may be made.

THE reduction of the *Roman* money to the *Grecian* is easy, because it has been done to our hands by ancient authors. Nor is it more difficult, to reduce the *Hebrew* money to the *Roman*, since *Josephus* and *St. Jerom* expressly tell us, that the *shekel* weighed a *Roman half-ounce* ^a.

^a In order to reduce the *shekel* or any other piece of money from *Roman* or *French* to *English* value; it need only be remembered, that the *English Troy-ounce* (by which all coins are weighed) has according to our Author nine grains more than the *French*, and consequently a little more than 49 grains more than the *Roman*.

And:

And indeed we have a most demonstrative proof of it in the Gospel, where the tribute which the Jews paid *per* head, which as we have said was an *half-shekel*, is called *didrachma*^a; which is as much as to say, that the *half-shekel* was worth two *drachmas* or *drams*, and consequently the whole one, worth four. And we have observed above, that eight *drams* made a *Roman-ounce* and four *drams* an *half-ounce*. Which is the reason why St. *Matthew* calls the *half-shekel*, *didrachma*. For he is there speaking of the tribute of *half a shekel*, which every Jew was obliged to pay annually, formerly to the tabernacle, and afterwards to the temple, that is, to God. So that, JESUS CHRIST had reason to say, that he was exempt from paying this tribute, since Kings dont use to require tribute of *their own children*^b. And as then the *half-shekel* was worth two *drachmas*, the whole one must be worth four; which is the reason, why it is said in the same place of St. *Matthew*, that JESUS CHRIST gave a *stater*, that is, a *shekel* for himself and St. *Peter*^c; for the *Greeks* express the word *shekel* by that of *stater*.

The difference between the Alexandrian and Athenian weights.

BUT there is yet another thing to be here observed, which is, that according to the express testimony of *Varro*, the weights of *Alexandria*, were double to those of *Athens*. From whence it is, that the LXXII, (who were of *Alexandria*, as some authors think, or who at least made their version at *Alexandria*,) make the *shekel* to be worth but two *drachmas*, whereas the *Evangelists* and *Josephus* make it to be worth four. And *Philo* makes the *half-shekel* to be but one *drachma*. The ignorance of which difference in these weights, has made some imagine that there were two sorts of *shekels*; one of which they call *holy*, and make to be worth four *drachmas*; and another, which they call *common*, and make to be worth but two. And in order to support this distinction, they say, that the Scripture speaks of *weights of the Sanctuary*. But they don't consider, that this *weight of the Sanctuary* was nothing else but the standard or mother of all other weights, which was kept in the sanctuary, and was the rule by which all the weights in *Israel* were to be regulated.

A rule for reducing the value of the ancient coins, to those of the French.

AND when then we know how much of a *pound* each species of the ancient money weighs, nothing can be more easy than to know the value of it; and in order to adjust it to the value of the *French* money, it

^a Matt. xv. 24.

^b Ibid. v. 26.

^c v. 27.

need only be remembered, that the *Paris-ounce* weighs thirty nine *grains* $\frac{1}{2}$ more than the *Roman*. And then, no sooner shall the exact weight of the *French* species be known, but this will shew the proportion they bear to those of the ancients. But to prevent mistakes in this reduction two things must be observed; *first*, that either through necessity or avarice, the *French* species are defective in weight; and *secondly*, that the matter of them is not pure, but mixed with some alloy. So that the *French-sous* or *pence*, which were at first of silver, are now so adulterated with other mettals, that there is scarce any silver left in them. And in order then to know the just proportion that the *French* species bear to those of the ancients, it must be supposed, that they have no alloy, and that they want nothing of their just weight. Such the species of the *Jews* were: the law equally forbid both the diminishing their weight, and the making of any alterations in the matter of them.

BUT the moderns don't give the utmost fineness to their gold-coins; and therefore distinguish between the different degrees of its fineness, by what they call *carats*: which are divided into, two, four, eight, sixteen or 24 parts, &c. And when therefore a piece of gold is said to have 22 *carats*, that implies, that it has in it two *carats* of alloy, which are never reckoned in the account; and a piece of 23 $\frac{1}{2}$ *carats* has its forty-eighth part of alloy.

AND so likewise it is with silver; it has twelve degrees of fineness, which are called *penny-weights*. So that, a piece of silver, which has twelve *penny-weights* of fineness, is all pure silver; but when it has but eleven, that implies that $\frac{1}{12}$ of it is copper. The *penny-weight* is divided as has been said, into 24 *grains*; and each *grain* into two, four, or eight parts. So that a piece of silver which has eleven *penny-weights*, and twelve *grains*, wants a twenty-fourth part of its fineness.

THUS much may be said of the *absolute* value of each mettall. In order to know the *respective* value of it, it must be compared with some other mettall; for this value depends either upon the plenty, or upon the scarcity of it, or upon the will of the prince. Formerly, the difference between gold and silver at *Rome*, was sometimes as fifteen to one, and sometimes as ten to one. In *France*, there were several alterations in it, in the last age. In the year 1641, in the reign of *Lewis the thirteenth*, the difference between them was as 13 $\frac{1}{2}$ to one; in the year

1656 the gold was raised without advancing the silver; so that the difference between them then, was that of fourteen, and $\frac{15}{16}$ to one^a.

BUT as this manner of cyphering $\frac{15}{16}$, may perhaps be unknown to many, I shall, in favour of those who know nothing of arithmetical fractions, observe, that when they meet with two numbers one over another, the number under the bar or line, is the entire quantity which is divided into as many parts, as that number specifies, as for instance, 16 here is the value of an entire number divided into 16 parts; and that the number above the line, shews how many of these parts belong to the thing of which the discourse is. If for example, the question be of *pounds*, when it is said that a thing is two *pound* $\frac{3}{4}$ weight, this fraction signifies three parts of a *pound* divided into four parts: for the *pound* has four *quarters*, and therefore two $\frac{3}{4}$ signifies two *pounds*, and three fourth parts, or three *quarters of a pound*. But, to return,

*The value
of Copper.*

THE value of copper in *France*, by which the *Tournois-pound* is regulated, is not fixed: we have seen it changed within these few years. So that the reduction that I might make of the ancient copper-money to the *French*, upon that foot, would not last long. But it may be done by weight, if we suppose what every piece ought to weigh, and that it is not adulterated. So that we may by this means know how many *marks* an Hebrew *talent* weighed. And first then it is certain, that the weight of the *talent of gold* among the *Hebrews*, was the same with that of silver. And secondly, the difference between the *Roman-ounce*, and that of *Paris*, must be remembered. Thus for example, a *shekel of silver*^b weighed half a *Roman-ounce*, that is; 268 *grains* and $\frac{1}{2}$; and the *French-crowns* weigh 512 *grains*, and the *half-crowns* or *pieces of thirty pence* weigh 256 *grains*; whence it follows, that a *shekel* weighed twelve *grains* $\frac{5}{6}$ more than a *French-piece of thirty pence*. Again, a *dram of silver* weighed the eighth part of a *Roman-ounce*, that is to say, 67 *grains*; and the *French pieces of fifteen pence* weigh 128 *grains*; from whence

^a Vid. p. 251. Note a.

^b In order to reduce the shekel to English Troy-weight or money, it must be remembered that the English Mark-pound contains two marks, eight ounces, 24 penny-weights, and 576 grains; and that the English-crown weighs 585 grains, and the shilling 108 grains; which being known, any coin whatever is by the same method here used, and with equal ease to be reduced into English as French weight or value. But it must be observed, that Dr. Arbuthnot used the Troy-pound (not the Mark-pound) which according to him consists of 12 ounces, 240 penny-weights, and 5760 grains.

it appears, that the *dram* was worth about the half of it, that is, about *seven pence half-penny* or *eight pence French*. From which examples it appears, that in order to make a just reduction of the money of the ancients to that of the moderns, it is necessary, that the weight of the modern species be known, which has obliged me to set down the weight of the different species of money, both gold and silver, which are current in *Europe*. By this means, the table wherein I have set down the weight of the coins of the ancients, will become intelligible, and may be easily made use of even by foreigners. And before I speak of the value and weight of the copper-pieces, I shall observe, that the *Hebrews* had none; all their species were either of gold or silver; and all the copper-pieces, they had current among them, were foreign ones.

It has already been observed, that the value of each mettall depends upon the plenty or scarcity of it^a; and therefore in order to determine here, the value of the copper-species, I shall suppose it, as a thing certain, that the *penny-weight* was worth ten *asses*, that is, ten *pounds* of copper. Now, a *Roman-pound* of silver had in it, 84 *Roman penny-weights*; and therefore the difference between silver and copper, among the *Romans*, was that of 840 to one: from whence it follows that copper was very plenty, and silver very scarce among them. But the proportion of value between them in *France*, is very different from that, since some years ago, before silver was raised, they gave sixty pounds of copper for a *mark*, that is for eight *ounces* of silver: according to which, one *pound* of silver was worth but 120 *pounds* of copper. So that the difference between copper and silver in *France*, was then but as 120 to one. And upon the whole, the *Roman-as* was worth but one eighth part of the *Tournois-pound*; and it is not therefore to be wondered at, that they called it *vilis As*, that is, a small piece of money, though it weighed a *pound*.

BUT this *As*, which was called a little piece of money, with respect to the silver pieces, might pass for a piece of considerable value, if compared with the *French-copper-pieces*. For the *Roman-as* was much heavier than they. But either rust or time has so worn away the *Asses*,

Species of
Copper.

The value
of the As.

^a The proportion of gold to silver in England is according to our Author, as 14 $\frac{7}{10}$ to one. For if 157 grains and $\frac{1}{2}$ of gold be worth 21 shillings, the value of the present guinea, and if 157 $\frac{1}{2}$ grains of silver be worth 17 pence $\frac{1}{2}$ penny, (which it is, if as he says, the English-shilling weighs 108 grains) then is this proportion exact; in as much as there are just 14 times and $\frac{3}{5}$ of 17 pence-half-penny in 21 shillings.

which are come down to us, that few of them are found to be of the same weight. The Reverend Father *Sarebource* Librarian at St. *Genevieve*, was pleased, in great complaisance to me, to weigh five *Asses* out of that great number of all sorts of pieces of money, which are kept in the famous Library of that royal Abby. And after having done it with all possible exactness, he found (as he did me the honour to write me word) that the first weighed 11 ounces, one gross, and 54 grains; the second 8 ounces and 3 grosses; the third, 8 ounces, 5 grosses and 38 grains; the fourth, 8 ounces, 6 grosses, and 38 grains; the fifth, 6 ounces, 6 grosses, and 6 grains. So that, as has been said, it was only with relation to silver, which was very scarce among the *Romans*, that the *As* passed for a little piece of money; for since it weighed half a *Paris pound*, it was well worth *ten-pence Tournois*.

The use of the Table. Plate 19. THE Plate of moneys annexed, is calculated only for silver-coins; but it may indeed as well serve for the reduction of gold-ones, if the forementioned difference between gold and silver be remembred. The first column shews the weight of the ancient species [according to the *English*-weights, as reduced by Dr. *Arbutnot*] and the second shews the name of the ancient species as reduced to *French* weights. So that, the weight of any ancient piece, as of a *shekel* for instance, can be no sooner known, but the table shews what proportion it bears to [*English* and] *French* weights.

The weights of all the coins, that are at present most current in Europe. AND that this table may be of use, in reducing all the different species of money, which are current in *Europe*, I shall here set down the weights of them, both gold and silver.

The Louis-d'or weighs 5 penny-weights, and 6 grains, in all 126 grains. *The half Louis-d'or* weighs 2 penny-weights, 15 grains, or in all 63 grains.

The Louis-d'argent, or *French-crown*, weighs 21 penny-weights, 8 grains, in all 512 grains. *The French-half-crown* weighs 10 penny-weights, 16 grains, in all 256 grains. *The French-quarter-crown*, weighs 128 grains.

The Spanish-pistole weighs 5 penny-weights, 6 grains, in all 126 grains.

The Spanish-silver-crown, which is worth 8 reals, and is therefore called a piece of eight, weighs 21 penny-weights, 8 grains, in all 512 grains.

The English-rose-noble weighs 6 penny-weights, or 144 grains.

The

The English-guiney weighs 157 grains and $\frac{1}{2}$.

The English-shilling weighs 4 penny-weights, 12 grains; or 108 grains.

The English-crown weighs a little more than 585 grains.

The gold-crown, or real of Flanders, weighs 1 ounce, 1 penny-weight, 8 grains; or 608 grains.

The gold-crown or reale of Flanders weighs 1 ounce, 1 gros; or 648 grains.

The Patagon of Flanders weighs 22 penny-weights; or 528 grains.

The Dalles-au-Lion, 21 penny-weights; or 504 grains.

The Pistole of Italy, Rome, Venice, Milan, Bologna and Florence, weighs 5 penny-weights, 4 grains; or 124 grains.

The gold-crown of Italy, 2 penny-weights, 14 grains, in all 62 grains.

The silver-ducaton of Italy, 1 ounce, and 1 penny-weight; or 600 grains.

The ducatoon of Avignon, 1 ounce, or 576 grains.

The Pope's-piece of Avignon, or the Julius, 2 penny-weights, 9 grains; or 57 grains.

The gold-ducat of Germany, Hungary, Venice, Savoy, the United Provinces, and Turkey, weighs 2 penny-weights, and 17 grains, in all 24 grains.

BUT it must be here again observed, that it is not the weight only that regulates the price of money. Those pieces that are of the same weight, in different countries, have not always the same value. It depends likewise upon the fineness of the gold or silver, according to the greater or less quantity of alloy that it has in it, that is, according to the quantity of copper that is mixed with the gold or silver.

As to the use of the table of coins; let it be observed, that all the squares which are of the same height, and at the side of one another, are of the same value; as for instance, a *Roman-ounce* is equal to 2 *shekels*, to 7 penny-weights, to 8 *drachmas*, to 32 *sesterces*, to 40 *Gerahs*, and lastly to 536 grains $\frac{2}{3}$. In the perpendicular squares, or those that are over one another, there is always a weight of the same name; thus in the squares under the word *ounce*, there is in the first 1 ounce, in the second 30 ounces, and in the third 1500 ounces. Which sufficiently shews the use of the whole table.

THUS

THUS for instance, if you would make use of this table to find the value of a *shekel*, you must search for its weight in that square of the same height with it, which is in the column where the weight of all the pieces are mentioned; and when you have thus found that it weighs $268\frac{1}{2}$, this shews that it is [almost worth an *English half-crown*, which weighs 292 grains and $\frac{1}{2}$, and] somewhat more than a *French half-crown*, which weighs but 256 grains.

AND thus of all other pieces of ancient money, as soon as the weight of them is known, that shews the value of them. Thus according to this method, it becomes very easy to compute the just value of any piece whatsoever, and to shew the proportion it bears to *French* money, as soon as we know the weight of it. An *Hebrew-talent* weighed 3000 *shekels*, each of which *shekels* we know weighed $268\frac{1}{2}$ grains *Paris*; and therefore you have but to multiply 268 grains and $\frac{1}{2}$ by 3000, and you will find that according to the *French* computation, the talent weighs 174 marks, 4 ounces, and 7 grosses: and the *French crown-piece* weighing, as we have shewn 512 grains, and there being 7 crowns to make a *French mark* of silver, it will from thence follow that a talent of silver was worth 1571 crowns, and 248 grains *French*, which are worth a little more than a *French half-crown*. The silver bases which supported the boards of the tabernacle, weighed each of them a talent; and there were an hundred of them, which weighed in all 17460 marks, 7 ounces, and 4 grosses; which consequently was worth of *French* money, 157146 crowns, and 238 grains. And in the same manner you may know the value of the talent of gold, and of every thing that weighed a talent; 36 *Louis d'ors* and $\frac{4}{5}$ make a mark of gold, and as then the talent weighed 174 marks, 4 ounces, and 7 grosses, it was worth of *French* money, about 5686 *Louis-d'ors* and 36 grains and $\frac{2}{3}$. The golden candlestick weighed a talent.

LASTLY, I shall observe that the *Hebrew weights* were not made of mettall, lest the rust should eat them, and they should become lighter. They were all made of stone; and therefore speaking of the justice of God's judgments in the book of *Proverbs*, it is said, *That they are weighed with all the stones in the bag*^a.

^a Prov. xvi. 11. *Vulgate*.

C H A P. XVI.

Of the Long-measures, Distances of roads, and Measures for grain, wine, and oil, among the Hebrews.

THE same reasoning, upon which the reduction of the coins of the antients to the modern ones is built, may serve also for the reduction of all their measures. As for instance, it is easy to know the capacity of the vessels the *Hebrews* made use of, by the difference we have before established between the *Roman-pound* and the *Paris one*. *Fannius*, whom we have quoted in the foregoing chapter, explains himself thus; A *Roman Amphora*, says he, held 80 pounds of water; the *congius* was the eighth part of the *amphora*, and held but ten; and consequently the *sextarius*, which was the sixth part of the *congius*, held but twenty ounces, which twenty ounces *Roman*, are equal to but 18 ounces $\frac{1}{8}$ *Paris*, that is, they make but 2 pound 2 ounces and $\frac{1}{8}$ *Paris* weight. Which being observed, and it being known, that the half-setier of *Paris* holds 8 ounces of water, the *chopine* or *French half-pint* 16 ounces, and the *French pint* 32 ounces; it is from thence easy to find the difference between the *French measures* and the *Roman ones*^a.

FROM the same *Fannius* we likewise draw another method of finding out this difference. For he says, as we have seen, that the *amphora* was a vessel, each of whose sides was a *Roman foot-square*, and that

^a The *English* gallon according to *Dr. Harris*, weighs 9 pounds 13 ounces, 12 $\frac{1}{2}$ drams averdupois weight *English*; and consequently the *English* quart weighs 2 pounds, 7 ounces, 9 $\frac{1}{2}$ drams averdupois; and the pint, 1 pound, 3 ounces, 16 $\frac{1}{2}$ drams, and $\frac{1}{8}$ of a dram. Which if remembered together with the rule given above (p. 244. in the note) for reducing the *French* pound to the *English* averdupois one; this will make it very easy to reduce these *Paris* and *Roman* measures and weights to the *English*. Thus for instance, the *French* pint is here said to weigh 32 *Paris* ounces, which being reduced to *English* averdupois by the abovementioned rule of deducting $\frac{1}{4}$ from it, comes to 29 $\frac{1}{4}$ ounces *English* averdupois, or about 1 pound 13 ounces and 16 drams. From whence it appears that the *French* pint contains about 10 ounces more than the *English* pint, in as much as the latter contains but very little more than 1 pound 3 ounces and 16 drams, whilst the former contains 1 pound 13 ounces, and 16 drams.

it contained 80 *pounds* of water, which (as has been observed) are equal to but 55 *pounds* 14 *ounces* *Paris*. But the water of a vessel whose sides are each a *royal-Paris-foot square*, that is, of a vessel, which is a *royal-Paris-cubick-foot*, this water, I say, weighs about 70 *pound*; (for some make it come up to 71 *pounds* some *ounces*, and others make it but 69 *pounds* 9 *ounces*;) from whence it is evident, that the *royal Paris foot*, is larger than the *Roman foot* was. And in order to discover exactly their just difference, the cubick roots of both sums, that is of the 55 *pounds* 14 *ounces* which the *amphora* contains, and of the 70 *pounds* which the *royal-cubick-foot of Paris* contains, must be extracted, according to the known rules of arithmetick. And this will shew, that the *royal-Paris-foot* is just $\frac{1}{12}$ part longer than the *Roman*, that is, that the *Roman foot* contained but eleven of the modern *Paris inches*, whereas the *Paris one* contains twelve. We have yet remaining some ancient monuments, whereon the measure of the *Roman foot* is marked, and it comes to very near this reduction. For in the tomb of *Statilius*, the *foot* which is engraven on it, contains 10 *inches*, 11 *lines*, and $\frac{1}{10}$ of a *line*; and in that of *Cossutius*, it is, 10 *inches*, 11 *lines* and $\frac{1}{2}$ of a *line*. So that, we may without fear of any considerable mistake suppose, that the *Roman foot* was of 11 *inches*, and consequently shorter by an *inch* than the *Paris one* ^a.

THE *royal-Paris-cubick-foot* (that is to say, a vessel of a *royal-Paris foot*, in length, breadth and depth,) contains thirty six *Paris-pints*, and each *pint*, as has been said, weighs 32 *ounces*; which two numbers 36 and 32 being multiplied by one another, make 1152 *ounces*, and consequently 72 *pounds*, each of which is 16 *ounces*: so that, the computation before made, seems from thence to be a wrong one, since I have said that a *cubick-foot* contains but 70 or 71 *pounds* of water. But in answer to this, it must be observed, that the *pint* will not hold 32 *ounces* of water, but when the water rises a little above the brim. So that, we may still, without fear of any great mistake, establish the difference between the measures of the ancients and those of the *French*, by their relation to these two vessels, one of a the *royal-Paris-cubick-foot*, and the

^a The *Paris-foot* according to Dr. Harris, contains $\frac{4}{5}$ of an English inch, or $\frac{4}{5}$ parts, or $\frac{1}{5}$ part of a foot more than the English-foot; so that 15 *Paris feet*, or 15 *Paris inches* make 16 English feet, or 16 English inches, and so in proportion of lesser quantities.

other of a *Roman-cubick-foot*. The first of these contains 1728 *cubick-Paris-inches* (twelve of which make a *royal-foot of Paris*, and eleven a *Roman-foot*;) and the second contains but 1331 of these *cubick-inches*, and is what the *Romans* call the *Amphora*, of which the *Congius* was but the eighth part. The *French Half-setier* has but 12 *cubick-inches*, the *Chophine* 14, and the *French-pint* 48. From whence it may appear, how many *cubick-inches* the vessels of the ancients and those of the *French* at present contain, which shews their differences ^a.

WE proceed now to give an account of the different *measures* of the ancients, and shall begin with their *measures of capacity*.

THE *Romans* had their *Amphora*, whose capacity has been shewn; the *Roman Urn*, which was an *Half-amphora*; the *Congius* which was an eighth part ^{measures of capacity.} of an *Amphora*; the *Sextarius*, which was the sixth part of the *Congius*; ^{ty.} and the *Hemina*, which was an *Half-sextarius*.

THE *Greeks* had their *Metretes*, which held an *Amphora* and a half; ^{Greek} a measure called *Chus*, of the bigness of a *Roman-congius*; the *Kotyle* ^{measures of capacity.} which was equal to an *Hemina*; and their corn-measure was the *Medim-* ^{ty.} *nos*.

THE *Hebrews* had the *Chomer*, which is translated in Scripture by the ^{Hebrew} word *corus* ^b; this was the largest of their measures. The *Bath* was the ^{measures of capacity.} tenth part of the *Corus*; the *Seah* was the third part of the *Bath*; the *Hinn* was an *Half-seah*; the *Cab*, the sixth part of a *Seah*; and the *Log*, the fourth part of the *Cab*. They had likewise a measure which they call a *Quarter*, but its bigness depends upon the bigness of the vessel, of which it is spoken. *The Quarter of the Hinn*, is not the same with the *Quarter of the Log*.

THE *Ephah* was a corn-measure, equal to the *Bath*, holding the tenth part of the *Corus*. The tenth part of the *Epka*, was called *Gomer*, as

^a The English bushel contains 2178 cubick-inches; the half bushel 1089 cubick inches; the peck, 544; the gallon 272 $\frac{1}{4}$; the quart 68 $\frac{1}{4}$; the pint 34 $\frac{1}{2}$; and the half-pint 17 $\frac{1}{4}$ cubick inches. And according to this standard, and the rule given in the last note, of allowing $\frac{1}{15}$ to the French-foot, or inch, more than to the English, the measures of capacity may be easily reduced to the English from the French ones. Thus for instance, the Bath which our Author says contained 1000 French-cubick-inches, must be allowed to contain 1066 $\frac{2}{3}$ English-cubick-inches, because 66 inches and $\frac{2}{3}$ of an inch, is pretty exactly the fifteenth part of a 1000 inches, which the French measure is allowed to contain more than the English, according to the rule before mentioned.

^b Num. xi. 32. Vulg.

the *Greeks* speak, and *Omer* according to the *Hebrews*. Some on account of the resemblance of the names, unjustly confound it with the *Corns* or *Chomer*; but *Josephus* calls it *Assaron*, which is an *Hebrew* word, and signifies a *tenth part*.

The difficulty of reducing them to those of the moderns.

THE Scriptures so clearly express the proportions and differences of these measures with respect to one another, that there cannot be the least difficulty in adjusting them; but it is not so easy to reduce them to those of the *Greeks* and *Romans*, and consequently to the modern ones. For, though, as we have seen, we have a sure means of reducing the *Greek* and *Roman* measures to the *French* ones; yet it is not so with those of the *Hebrews*. We do not exactly know their capacity. The *Greek* Interpreters are not at all exact in giving us the just value of any of them, in *Greek-measure*; so far from it, that I could shew by many instances, that they are extremely negligent in this matter: as I have done in my *Treatise upon the Temple*^a, where I have examined this matter thoroughly. Nor is *Josephus* less faulty than they; if the faults of this kind are not his own, they are at least those of his copists. Thus for instance, he supposes that the *Cubit* of the *Hebrews* was equal to that of the *Greeks*, which is a little longer than that of the *Romans*. And therefore I shall here give my own opinion of its true length, as founded upon the most probable conjectures; and this may serve in a great measure to discover the content of their other measures.

The length of the Hebrew cubit.

IT is certain, that as often as *Moses* speaks of the *Cubit*, he means by it, the *common cubit*, which was in use among the *Egyptians*. For what probability is there, that the family of *Jacob*, which was so few in number when they first settled in *Egypt*, should carry thither measures of their own, and not make use of those of the country? If it had been so, *Moses* would have given us some account of it, as *Ezekiel* does, when he speaks to the captives of *Babylon*, whose *cubit* was different from that of the *Jews*. It is even probable that *Noah* himself fixed the length of this measure. The ark he made was such a building, as could neither have been made, nor have endured long, if the parts of it had not been measured. So that, we may suppose, that when *Moses* speaks of the *Cubit*, in the building of the Tabernacle, he means the *Egyptian*

^a De Tabernaculo, &c. Lib. i.

cubit. And therefore our next enquiry must be, whether this *Egyptian-cubit*, was afterwards made longer or shorter.

IN the first place then, unless some express proof can be brought, either from some author, or from some of those buildings which yet remain, that the *Egyptian-cubit* has been changed, one cannot help believing that the present one used there, is the same with that of the ancients. For there is no country, which required that such an exactness should be preserved in their *Cubit*, as this; because the measures they made use of to measure the overflowings of the *Nile*, whether by wells or pillars of marble, were all divided into *Cubits*. And consequently, the publick interest required, that this measure should be fixed and known to every body. The least alteration in it would have created very great disorders; because, the boundaries of the fields were every year covered over with the mud that the *Nile* left behind it, and the *Egyptians* were therefore obliged to survey their lands every year. And it is observed, that for this reason geometry had its rise in *Egypt*. And if then, the *Cubit*, which was made use of, for measuring over the lands of every particular person, had not been of a determinate length, this variation in the measure, would have given room to the rich to have encroached on the lands of the poor; and the lengthning of this *Cubit* would have given rise to endless law-suits, and their inheritances would have been changed every year. Besides which, many other reasons might be urged in defence of this, but I shall here omit them, and shall only add, that the *Cubit* which I suppose to have been that of the ancient *Egyptians*, does exactly agree with the dimensions of the pyramids. And that it is certain, that both among the *Egyptians* and the *Hebrews*, the architects adjusted the proportions of their buildings by *Cubits*, as the *Romans* did by *Feet*; that is, that all the parts of their works consisted of an exact number of so many *Cubits*; which the Scripture observes on all occasions.

Mr. *Greaves*, a learned *English-man*, who measured the pyramids of *Egypt* with a great deal of exactness, says, that in all the dimensions which he took, he found that they who had built these great edifices, had made use of the *Cubit* now in use in the country; because each part of them consisted of an exact number of these *Cubits*. The *Egyptians* call it *Derah*, and according to *Greaves*, it consists of 1824 parts, 1000 of which make an *English-foot*, and 1068 a *royal-Paris* one. And if then

1068 parts make a *royal-foot* of *Paris*, which consists of twelve *inches*, how many *inches* will 1824 parts make, which are the quantity contained in an *Egyptian-cubit*? In order to know this, I multiply the number 1824 by 12, and divide the product of this multiplication by 1068, and then the quotient of this division will be 20 *inches*, 5 *lines*, $\frac{240}{127}$ of a *line*, which is almost a whole *line*. So that, we may suppose the *Egyptian-cubit* to have contained 20 *inches* and almost 6 *lines*. But after having well considered all the arguments which I bring in my *Treatise of the Temple*, I have been of opinion, that *Greaves* is not exactly to be followed, and therefore to make a round sum, I compute the *Hebrew-cubit* at 20 *inches*. I have proved, that it could not be longer; and all the Scripture says of it, agrees with this length; which shews that at most, it could not be much longer or much shorter. And this reduction would make it extremely easy to demonstrate the capacity of the *Hebrew* vessels, if we knew but the just bigness of the brazen-sea, which was in the Temple of *Solomon*. *Josephus* thinks that it was made in the form of a cup; others think that it was cylindrical, that its sides were perpendicular, and its bottom flat; and the Scripture says expressly, that its diameter was that of ten *cubits*: but the difficulty is, that according to the *History of the Kings*^a this sea held 2000 *Baths*, and according to the book of *Chronicles*^b, it held 3000. *Josephus* follows the *Book of Kings*; and this opinion seems to me to be the most probable. And if then the diameter of the brazen-sea, be allowed to be 10 *cubits* according to my calculation, it will contain above 2000000 of *cubick-inches*, reckoning it to contain only 2000 *Baths*; because the sides of the *Bath* will (as appears to me) when reduced to a cube, be equal to half an *Hebrew-cubit*; and consequently the *Bath* and the *Epha* may contain a little more than 1000 *cubick-inches*. It is not without good grounds that I advance this, but this is not a proper place to propose them.

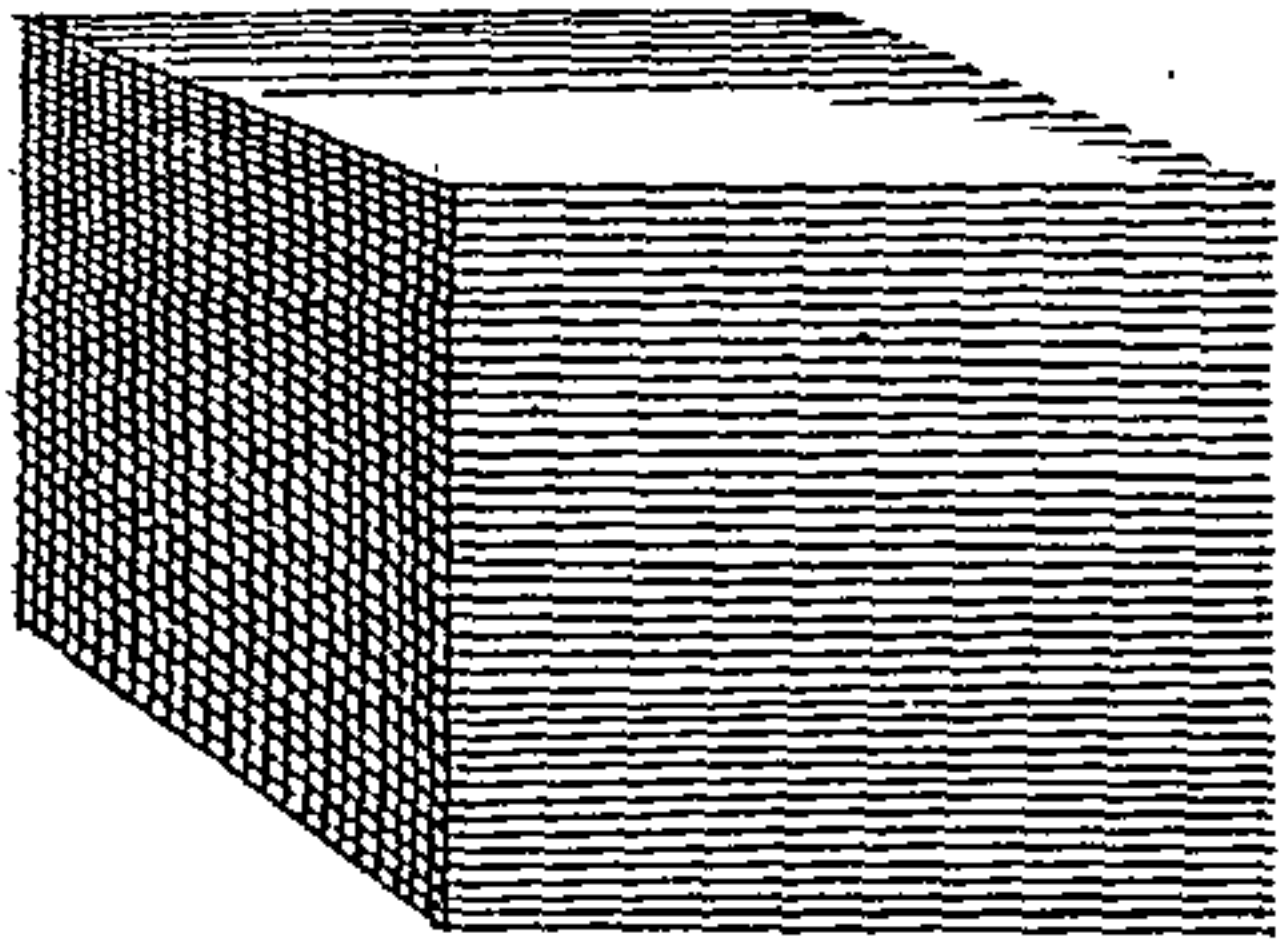
WE have already seen, that the *Royal-cubick-foot* of *Paris* contains 1728 *inches*, whereas a *Roman-cubick-foot* contains but 1331. And because I have reduced all the measures of the Antients to *French-ones*, by *inches*, I have therefore engraven a *Paris-cubick-inch*, in the plate annexed.

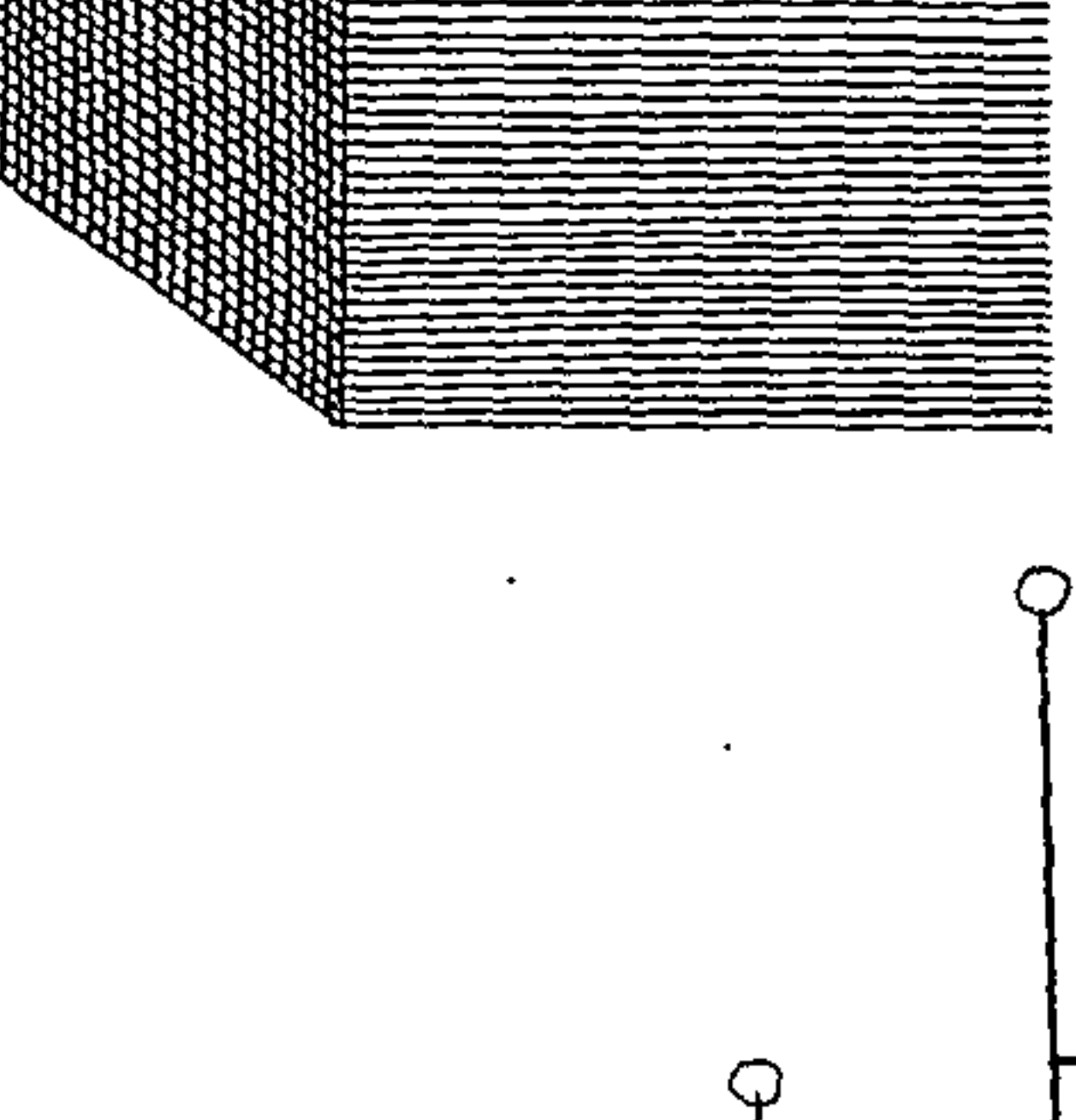
THE *Paris-pint* contains 48 *inches*. Nevertheless that which is kept in the Town-house, contains but 47 $\frac{2}{3}$: but it is always supposed to contain 48,

^a 1 Kings vii. 26.

^b 2 Chron. iv. 5.

The Proportions that the
HEBREW Measures of Capacity bear
to one another, & to the **FRENCH** and
ENGLISH Measures of Capacity.





								The Quarter of the LOG.	Their Reductions to PARIS MEASURE S.	Reduced to ENGLISH MEASURES by <i>D. Arbuthnot.</i>
								The LOG.	1	
								The CAB.	1 4	<i>The LOG contains 13 Inches and $\frac{8}{9}$ of an Inch, & is therefore larger than the half Setier of Wine w^{ch} has but 12 Inches.</i>
								The GOMER or OMER.	1 4 16	<i>The CAB has 55 Inches $\frac{5}{9}$, so that the French Bushel which has 648 Inches, con- tains in it 12 Cabs and 43 Inches.</i>
								The HIN.	1 1 $\frac{4}{5}$ 7 $\frac{1}{5}$ 28 $\frac{4}{5}$	<i>The GOMER or OMER has 100 Inches & is therefore almost the seventh part of a Bushel which has 648 Inches.</i>
								The SEAH or SAT.	1 1 $\frac{2}{3}$ 3 12 48	<i>The HIN has 166 Inches $\frac{2}{3}$ & therefore contains 3 Pint which make 144 Inches & almost a Chopine which is 24 Inches.</i>
								The BATH or EPHA.	1 2 3 $\frac{1}{3}$ 6 24 96	<i>The SEAH has 333 Inches $\frac{1}{3}$; so that it is a little big- ger than an half Bushel which contains 324 Inches.</i>
								The CHOME ^R or CHORUS	1 3 6 10 18 72 288	<i>The BATH or EPHA has 1000 Inches & therefore contains 20 Pints & 40 Inche^s w^{ch} make 1 Chopine & half Setier and 4 Inches.</i>
1	10	30	60	100	180	720	2880			<i>The CHOMER or CHORUS held 208 and $\frac{2}{3}$ Pints of Wine or Oyl; and 15 Bushels and 280 Inches of Corn.</i>

and it ought to contain so much, since we reckon eight *Pints* to a *Setier*, and 36 *Setiers* to a *Muid*, which contains 288 *Pints*. For as the *Muid* is equal to 8 *cubick-feet*, the *Pint* must be so to 48 *cubick-inches*; the *Chopine* to 24; and *the Half-setier* which is the half of a *Chopine* to 12.

WE have likewise seen, that the *Bath* and *Epha*, were two *Hebrew* measures, which differ only in name, and in this, that the one was a liquid, and the other a dry measure. But it is not so with the *French*; for their liquid measures differ much from their dry ones. Which made it necessary for me to make a new table to shew the proportion of the measures the *Jews* made use of to measure their fruits, to those now used in *France*. Every body indeed is not agreed about the size and capacity of the *French* dry-measures; but all agree, that the *Muid*, which is the largest *French*-measure for corn, contains 12 *Setiers*; the *Setier*, 2 *Mines*; the *Mine* 2 *Minots*; the *Minot*, 3 *Busbels*; and the *Busbel*, 16 *Litrons*. And lest there should be any alteration made in these measures, the magistrates have given orders that they shall be made of a certain depth and breadth. But skilful mathematicians have observed, that the depth and breadth prescribed for these measures, does not answer to the proportion which they bear to one another. A very skilful and exact person has found out, that the *Busbel* which is made according to the orders of the magistrates, will contain but $644 \frac{2}{3}$ *cubick-inches*.

BUT lastly, as something must be concluded on, I suppose according to the common opinion, that the *Paris-muid*, which is used for measuring corn, contains 54 *Cubick-feet*; that in the *Muid* are 144 *Busbels*; and that therefore the *Busbel* of *Paris*, contains 648 *cubick-inches*; the *Half-busbel*, 324; the *Fourth part of a Busbel*, 162; the *Litron*, which is the sixteenth part of a *Busbel*, 40 $\frac{1}{4}$; and the *Half-litron*, 20 $\frac{1}{4}$. And it is upon this supposition, that I have drawn up the 20th Table, in which the capacity of the measures is marked in *inches* only, because there was not room enough in it to express the names of those *French-measures*, to which the *Hebrew-ones* answer: and therefore I shall do it here. Plate 20.

THE *Log* of the *Hebrews*, which contained $13 \frac{8}{9}$ *inches*, was larger than the *Paris-half-setier*, by almost two *inches*.

THE *Hinn*, held $166 \frac{2}{3}$ *inches*, and was therefore equal to 3 *Pints*, one *Half-setier*, and $10 \frac{1}{3}$ *inches*, *Paris-measure*.

THE *Bath*, which contained 1000 *inches* was equal to 20 *Pints*, one *Cho-*

Chopine, one *Half-setier*, and $\frac{1}{3}$ of an *Half-setier of Paris*. And according to this supposition, if the brazen-sea, contained 2000 *Baths*, it was equal to 144 *Muids*, 194 *Pints*, 1 *Chopine*, and $\frac{2}{3}$ of an *Half-setier*.

THE *Corus* or *Chomer*, a liquid-measure, held 208 *Pints*, 1 *Half-setier*, and $\frac{1}{3}$ of an *Half-setier*.

THE *Corus* or *Chomer* a corn-measure, held $15\frac{1}{4}$ *Busbels*, $2\frac{1}{2}$ *Litrons*, and 6 *inches*, and $\frac{1}{3}$ of an *inch*.

THE *Epha*, which held 1000 *inches*, contained $1\frac{1}{2}$ *Busbels*, $\frac{1}{2}$ *Litron*, and $7\frac{1}{2}$ *inches*.

THE *Seah* or *Sat* which was of $333\frac{1}{3}$ *inches*, was somewhat larger than the *French-half-bushel*, which holds 324 *inches*.

THE *Omer* or *Gomer*, of 100 *inches*, was a little less than two *Litrons* and a half, which hold $101\frac{1}{4}$ *inches*.

THE *Cab* is a measure seldom mentioned in Scripture; nevertheless, we have put it in the table at $55\frac{1}{2}$ *inches*, which is most probably its capacity.

NOTHING now remains, but to give an account of the *Long-measures* in use among the ancients. They all made use of the parts of the body, the *Finger's-breath* or *Digit*, the *Hand's-breath*, *Hand*, or *Span*, the *Cubit*, the *Foot*, and the *Pace*. But we must again have recourse to those which were in use among the *Greeks* and *Romans*.

The long-measures of the Romans.

AMONG the latter, were, the *Palm*, or *Hand's breadth*, which was a measure containing 4 *Digits* or *Finger's-breadths*, and was called by them *Palmus*; another, which they call *Palma*, consisting of the length between the top of the thumb, and the top of the middle finger, when the hand is stretched out; (which is what we call the *Span*, and is by some called *the Great-palm*, and was equal to the *Spithama* of the *Greeks*;) the *Cubit*, which had six *Hand's-breadths*, or *Palms*, that is, 24 *Digits*; the *Foot*, which had 4 *Palms*, and consequently 16 *Digits*, so that a *Foot* and a *half* made their *Cubit*; the *Pace*, which was the space between a man's feet when he walks, and which some distinguish into two sorts, the *single* which consists of $2\frac{1}{2}$ *feet*, and the *double* which contains five *feet*; and the *Mile*, which is the length of a 1000 of these *Paces* of 5 *feet* each. I have shewn in the beginning of this chapter, that the *Roman-foot* contained but 11 *Paris-inches*; upon which principle, it is easy to shew the difference of their other measures.

BUT

BUT besides these measures in use among the *Romans*, the *Greeks* ^{The Grecian long-measures.} had some peculiar to themselves. They called, the *Span*, which with them consisted of 12 *Digits*, which make *half a Cubit*, *Spithama*. That the *Grecian foot* was larger than the *Roman* one, I have proved in another place. The measure which the *Greeks* call *Orgya*, contained 6 feet, and was consequently equal to the *French-toise*. And their *Stadium* was the space, which *Hercules* was said to have run at one breath; they usually make it 125 *Great-paces* long. I have set down in the plate another *Stadium*, of 4000 *cubits*, which I come now to speak to.

THE smallest *long-measures* the *Hebrews* had, was a *Finger's-breadth*. ^{The long-measures of the Hebrews.} The next to that, was what they called *Tophac*, which consisted of 4 *Finger's-breadths*, and answered to the *Roman-palmus*. Some call it, the *Little-palm* to distinguish it from the *Great-palm*, which answered to the *Spithama* of the *Greeks*, and consisted of 12 *Finger's-breadths*; but the *Finger's-breadth* among the *Hebrews* was larger than that of the *Romans*.

THE *Zereth* is equal to the *Spithama*, or *Great-palm*. Interpreters translate, both the names *Zereth* and *Tophac*, by that of *Palmus*; but it is a mistake, they are two different measures which cannot be expressed by the same word.

THE ancient *Hebrew-cubit*, consisted of 24 *Finger's-breadths*, so that the *Zereth* was an *Half-cubit*. But the modern Jews have another of only 20 *Finger's-breadths*, which the Scripture never speaks of.

THE *Can*, was of 6 *Cubits* length, each *Cubit* containing 24 *Finger's-breadths*.

THE *Chibrath*, was of a very great length, which is not justly known.

AND among the *Hebrew-measures* we may likewise reckon, what the Jews call, a *Sabbath day's journey*. St. Luke speaks of it in the *Acts*, and says that the *Mount of Olives* was a *Sabbath-day's-journey distant from Jerusalem*^a. According to the *Chaldee Paraphrast*, and the other Rabbins, it was the space of 2000 *Cubits*. The *Greek* text of *Josephus*^b, according to *Frobenius's* edition, makes it to be the space of 5 *Stadia*; but then these *Stadia* according to him contain each 400 *Cubits*, so that the 5 *Stadia* make 2000 *Cubits*. And therefore it must be understood of the *Hebrew-stadium*, which was different from that of the *Greeks* and *Romans*, and which consisting of but 125 *Paces*, makes but 343 *He-*

^a Acts i. 12.

^b *Antiq.* lib. xx. cap. 16.

brew-cubits and $\frac{3}{4}$, according to the length of 20 *inches* to a *cubit*, as we have before allowed it.

The
French
long-measures.

THE *French* have but two certain measures, which are the *Royal-foot* and the *Toise*; and indeed the *Foot* it self is not every where equal. At *Paris* it consists of 12 *inches*, and every *inch* of 12 *lines*. And it is according to this *Foot* that I have reduced the measures of the ancients to those of the *French*. The *Toise* contains 6 *Feet*. The length of the *League* is not fixed. It is usually said, that the *Degrees* (of which 360 are reckoned to go round the world) contain each 25 *Leagues*. For the most experienced mathematicians say, that each degree contains 570060 *Toises*. Which sum if divided by 25, will bring for a quotient 2282 $\frac{1}{5}$; since *Leagues* equal to those 25 of which make a degree, must contain each 2282 *Toises*, and $\frac{1}{5}$ or $\frac{2}{5}$, that is, two thousand two hundred eighty two *Toises*, and two fifth parts of a *Toise*. And this being sufficient to make the Table understood, we need say no more here on this subject.

Plate 21.

As to the *Hebrews*; when we once know the proportion which the *Hebrew-cubit* bears to the *Paris* or *Roman-foot*, we cannot be ignorant of the dimensions of the other *Hebrew* measures. But nevertheless we shall here observe; that the *Finger's-breadth* among the *Jews*, was equal to 10 *Paris-lines*; the *Tophac* or *Little-palm* to 3 *inches*, and 4 *lines*; the *Zereth*, to 10 *inches Paris*; the *Cubit*, to 20 *Paris-inches*, or to 1 foot 8 *inches Paris*; the *Can* to 10 *Paris-feet*; and the *Stadium* of the *Hebrews*, to 111 *Toises*, and 8 *inches Paris*.

The end of the first Book.



The Proportions that γ Long Measures of the Ancients bear to one another, and to those of ENGLAND and FRANCE.

								The Hebrew Digit.	Reduced to FRENCH Measures .	Reduced to ENGLISH Measures , by Dr Arbuthnot.					
								<div>The Hebrew Tophac, Παλαίστη or Hebrew Palm, or Hands breadth.</div> 1	Ten lines .	$\frac{912}{1000}$ parts of an Inch.					
							<div>The Hebrew Zereih, Επιθαμή of Greek or great Palm, or Span</div> 1	4	Three Inches 4 lines .	Three Inches, $\frac{648}{1000}$ of an Inch.					
							<div>The Ancient Roman Foot.</div> 1	3	12	Ten Inches .	Ten Inches, $\frac{932}{1000}$ of an Inch.				
							<div>The Hebrew Cubit.</div> 1	$1\frac{1}{10}$	$3\frac{3}{10}$	$13\frac{1}{5}$	Eleven Inches .	Eleven Inches, $\frac{604}{1000}$ of an Inch.			
							<div>The Roman Pace.</div> 1	$1\frac{9}{11}$	2	6	24	Twenty Inches, or one Foot eight Inches	One Foot 9 Inches, and $\frac{888}{1000}$ parts of an Inch.		
							<div>The Hebrew Can.</div> 1	$2\frac{3}{4}$	5	$5\frac{1}{2}$	$16\frac{1}{2}$	66	Four Feet, 7 Inches.	Four Feet, 10 Inches $\frac{2}{1000}$ parts of an Inch.	
							<div>The Hebrew Stadium</div> 1	$2\frac{22}{11}$	6	$10\frac{10}{11}$	12	36	144	Ten Feet.	Ten Feet, $\frac{10}{15}$ of a Foot—according to Lamy.
1	$66\frac{2}{3}$	$145\frac{5}{11}$	400	$727\frac{3}{11}$	800	2400	9600						One hundred and eleven Toises eight Inches .	729 Feet, $\frac{6}{1000}$ parts of a Foot.	



A N
INTRODUCTION
TO THE
HOLY SCRIPTURES.

BOOK II.

CHAP. I.

Of the Bible in general, and of the number of the canonical books.



H A T relation soever the matters already treated of may bear to the Holy Scripture, and how much soever they may contribute to the understanding of it, they are yet in some sense foreign to it. And it is therefore now time that we should consider it in it self; that we should examine whether it be a divine book; who were the authors or rather the writers of it; in what language it was written; and what are the properties or idi-

M m

oms

oms of that language. For every language has its own idioms, without a knowledge of which, it is impossible to penetrate into the true sense of those who have written in it. And it is likewise necessary, that we should examine, whether all the parts of Scripture are of an equal authority; what are the original texts of it; what versions have been made of them, and when they appeared; in what manner this book has been hitherto preserved entire, and transmitted down to us; and lastly, that we should enquire, by what means it has gained the respect and love of infinite numbers of people, and especially ^{of} some of the greatest men that ever lived, who made it the rule both of their faith and manners.

God the
author of
the Scrip-
tures.

AND this, in point of order, should be begun by examining whether the Scriptures are a sacred book, inspired by God, and by proving it, and shewing in as large a manner as might be necessary, that it is superior to all the writings of men. But the persons for whom we write, make this unnecessary, because they all agree in these things, and are all persuaded of its excellency. And therefore we shall only observe, what we learn from the Scripture it self, concerning this matter; that before *Adam's* disobedience God conversed familiarly with him, and that it was not till after *Adam* had sinned, that God withdrew himself from him, and honoured him no longer with those discourses. But nevertheless, his mercy did not entirely desert him; and if men were no longer happy enough to converse with God himself and hear his voice, yet they had this comfort still left, that it pleased him still to treat them as absent friends, and to correspond with them by letters: *which letters are as it were written to us from heaven, says St. Austin^a, from whence we were originally driven, and are now wandering upon earth as in a strange land: and these letters which we receive from heaven, are the Holy Scriptures, which exhort us to live well.* It is thus, that God speaking no longer to us himself, has spoken to us by such persons as he has inspired, whose tongues and pens were conducted by him. The Prophets and Apostles were his agents. So that God alone is the author of the Scriptures; and those great personages who have given it to men, have by doing so, only become his interpreters. The sublimity of the things contained in this admirable book; the majestick simplicity of its style; the perfect agreement there is in all its parts, though very diffe-

^a Upon Psal. l.

rent in their subjects, and distant in point of time ; and the predictions, which long after their being made, were followed with the accomplishment of them ; are characters, that are peculiar to it, and easily distinguish it from all the writings of men. And to this we may add, the known probity of the writers who penned it, and the miracles they wrought ; which are two incontestable proofs of their capacity, and their sincerity : so that it is equally impossible, either that they should have been deceived themselves, or that they should have been willing to deceive others.

NOR is it to be doubted, whether the sacred books are truly theirs, whose names they bear ; unless we will at the same time doubt of the authentickness of all the ancient books we now have. *How do we know*, says St. *Austin*^a, *that the books which bear the name of Hippocrates, are truly his ? Whence is it, that if any one should think fit to deny it, he would rather be answered with a sneer or laugh, than with the trouble of a formal proof, unless it be, that this has always been so certain and unquestioned a fact, from the very time of Hippocrates, to our own, that it were madness to doubt of it ? What proofs have we, that the works of Plato, Aristotle, Cicero, Varro, and other prophane Authors, were written by those whose names they bear, unless it be, that this has been an opinion generally received at all times, and by all those who have lived since these Authors ?* So that, we have no better proofs to shew that prophane books are not supposititious, but were truly written by those authors whose names they bear, than we have to prove the authentickness of the sacred books. Better, did I say ; they are much worse ; for the case is by no means parallel between them. Men have had, or were at liberty to have had, little interest in other books, but they are all most highly interested in the Scriptures. They are the rule of faith and manners ; they are the way that leadeth to everlasting life, and it is dangerous to wander from it ; they are the foundation of religion. All which affects men too nearly, for them to have ever admitted of any alteration in them, in any manner whatsoever. The Jews are enemies to the Christians ; the Christians themselves are divided into a great number of sects, which earnestly contend with one another ; and yet all acknowledge the divine authority of the Scriptures ; all make use

The books of Scripture are theirs, whose names they bear.

^a Lib. 31. Cont. Faust. cap. 6.

of them ; and all make them the foundation both of their faith and hope. And if then any man should have dared to have falsified them, how could he have gained over such opposite parties, without their discovering it? or rather how could he have concealed it from them? Doubtless they would not have failed to have had recourse to the ancient originals in such a case as this ; and then, these disputes would have been of service, in the better preserving the integrity of them.

BESIDES, this is not a book, that is unknown, or little used ; there never was a book in the world, which has been oftener transcribed, more read, more commented upon, more quoted, more dispersed, and of which there have been more versions made, into all sorts of languages, than this. And how then could any error or corruption creep into such a work as this? How could it have escaped the knowledge of men? What disputes would it not have raised? What oppositions would it not have met with? And to believe, after all this, that the Holy Scriptures, as we now have them, are full of falsifications, that they are supposititious, and that the true Scriptures which were formerly written, are either lost, or changed, is therefore to shut our eyes against the clearest light. For the Holy Scriptures prove themselves. Every thing contained in them, every thing they relate, agrees perfectly with those ancient monuments of antiquity, which neither are, nor can be contested by any one. *There is no author, says Vopiscus, in which we may not find something capable of corruption, with respect to the truth of history.* But the sacred books, are free from this reproach ; and we may say of them, with much more reason than Cicero said of the book, which contained the principal laws of the Romans ; *I will boldly declare my opinion, though the whole world be offended at it ; I prefer this little book of the twelve tables alone, to all the volumes of the Philosophers ; I find it to be not only of more weight, but also much more useful than them.* Thus much may be sufficient to be said on this subject, to Readers who are already persuaded by faith of the truth of all these things ; and therefore taking the truth and the authority of the Scriptures for granted, we shall proceed in our endeavours to clear up the sense of them ; and shall first give a general account of them.

*A general
scheme of
the Holy
Scriptures.*

THE whole scheme of the Holy Scriptures turns upon the fall of *Adam*, which loaded man with sin and unhappiness together ; and upon the coming

ing of the *Messiah*, who has re-established him in innocence, and opened him a way to a perfect felicity, which sin had led him far from. But these two great events were divided from one another, by a long succession of ages. It pleased God, that man should long be sensible of his corruption and misery, that he might be the better disposed to receive him with earnestness, who was to come to deliver him from it. But in order to support him in the hopes of this Mediator, God not only repeated often the solemn promise he had given of him, as soon as man had sinned, but also chose out for himself a peculiar people, with whom he entered into a solemn covenant, in the person of *Abraham*, who was to be the father of them. This people he delivered from the slavery of *Egypt*; multiplied it beyond number; gave it a law and religion by the ministry of *Moses*; and all this in so wonderful a manner, that the *Messiah* was both promised and typified by this law, this religion, and the whole history of this mystical people. And as if all this care was not enough, he also sent a great number of Prophets, who succeeding one another for a long course of years, promised this same *Messiah*, and marked out several particularities of his life before hand, in the writings which they published separately, and at different times. And these are the books which compose *the Scripture*, and are the several parts of it; which when taken together, and considered in one view, give so compleat and so exact a picture of this *Messiah*, as made it not possible to mistake him, when he should come to appear. At length, he came; substituted a more perfect law, and a more spiritual religion, in the room of the law and religion of the Jews; and abrogating the *Old Covenant*, made a *New* one instead of it, which shall continue to the end of the world.

BOTH these are called *Covenants*, and *Testaments*; and in *Hebrew* *Berith*, which signifies, a *contract*, or *agreement*. The *Greeks* translate it by *διαθήκη*, which signifies, a *disposition*, or a *setting things in order*, but is likewise sometimes taken for an *agreement*, a *covenant*, or a *testament*. And indeed they really were *covenants* which God made with men, engaging himself to make them happy, if they would obey his laws. The happiness promised to the Jews was terrestrial, a fruitful land; that promised to Christians is more spiritual and refined. The *First Covenant*, was, as it were, signed with the blood of the victims which were slain,

slain, when it was entered into by God, and *Moses*, and the children of *Israel*^a. The *Second Covenant* was sealed with the blood of *JESUS CHRIST*; and as soon as he was dead, it became of full force. Which is the reason, why this *Second Covenant* is in a particular manner called a *Testament*; for as *St. Paul* says, *Where a testament is, there must also of necessity be the death of the testator*^b. It was, I say, for this reason, that *JESUS CHRIST* died; and it may also in some sense be said, that he died under the *Old Testament* too, since the death of the victims which were offered up under it, was the figure of his. From these two *Covenants*, or *Testaments*, arises the common division of the Bible into the *Old* and *New Testament*: and the latter of these, is also called *Εὐαγγέλιον*, the *Gospel*^c, that is *good news*; because it contains the history of the accomplishment of the promises of God, of what passed at the coming of the *Messiah*, and of what the Jews had so long expected. So that this, book which points out to them the *Messiah*, could not but have been very agreeable to them, if they had not been ill disposed for receiving it.

THE names of the books of which the *Old Testament* consists, are these.

THE first five books of it, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, are called the *Pentateuch*; which is a term of a *Greek* original, and signifies, *five books*. *Moses* is the author of them, and therefore they are likewise called the *book of Moses*; as they are called the *law*, because they contain the law which God gave him.

Genesis. THE *Hebrews* take the names of the sacred books from the first words with which each book begins; but the *Greeks* take them from the subject-matter of them. Thus the first of the canonical books is by the *Hebrews* called *Bereſcith*, which signifies, *in the beginning*, because that is the first word of it; but the *Greeks* call it *Genesis*, because the *Creation* of the world is the first thing it gives an account of. It contains likewise an account of the increase of mankind, of their corruption, of their punishment by the waters of the deluge, of the calling of *Abraham*, of the rise of the people of God, and of the manner in which he was pleased to have them governed. This history reaches from the *Creation*, to the death of *Joseph*, which contains the space of 2369 years. This is the book, which is called in the *second*

^a Ex. xxiv. 5.

^b Heb. ix. 16.

^c Quasi God's spell, i. e. God's word. Saxon.

book of Samuel^a, *The book of the just*^b. It was so called, according to St. Jerome, because this name was particularly applied to *Abraham*, *Isaac*, and *Jacob*, whose history is recorded in *Genesis*.

THE word *Exodus*, which is at the head of the second of the five Exodus. books of *Moses*, is of *Greek* original, and signifies, *the going out*. This book was so called, because it gives an account of the *Israelites* going out of *Egypt*. In it are related, the cruel slavery under which the Jews groaned; their miraculous deliverance from it; their passage through the red sea; the history of the establishment of their law; the manner in which God gave it to *Moses*; the building of the Tabernacle; the miracles that were wrought in it, after it was built; and how God, to shew that he was present in it, covered it with a bright cloud. This book contains the history of 145 years, from the death of *Joseph*, to the building of the Tabernacle. The *Hebrews* call it *Veelle Schemot*, that is, *these are the names*, which are the first words with which it begins.

THE third of the five books of *Moses* is called *Leviticus*, because Leviticus. it contains the laws, which God commanded should be observed by those of the tribe of *Levi*, who ministered at the altar. It treats at large of all the functions of the *Levites*; of the ceremonies of religion; of the different sorts of sacrifices; of the distinction of clean and unclean beasts; of the different festivals, and of the year of Jubilee. We have likewise an account here, of what happened to the people of God, for the space of one month and a half; that is, from the time that the Tabernacle was erected, which was the first day of the first month of the second year, after the *Israelites* came out of *Egypt*, to the second month of the same year, when God commanded the people to be numbered, as we see in the beginning of the following book. The *Hebrews* call it *Vaicre*, that is, *and he called*, which is the first word of it: and they also call it *Thora Hacohanim*, that is, *the law of the Priests*.

IN the fourth book, which we call *Numbers*, *Moses* numbers the *Is* Num-
raelites, and that too in the beginning of the book, which shews from bers.
whence it had its name. The *Hebrews* call it *Vaiedaber*, that is, *and he spake*. This book contains the history of all that passed, from the second month of the second year after the *Israelites* came out of *Egypt*, to the beginning of the eleventh month of the fortieth year; that is, it con-

^a ch. i. 18.

^b Book of Jasher. *Eng.*

tains the history of thirty nine years, or thereabouts. In it, we have also the history of the prophet *Balaam*, whom the king of the *Midianites* brought to curse the people of God, and who on the contrary heaped blessings upon the *Israelites*, and foretold the coming of the *Messiah*. It particularly mentions also, the two and forty encampments of the *Israelites* in the wilderness.

Deutero-
nomy. THE fifth book is called *Deuteronomy*; a Greek term which signifies *the second law*, or rather, *the repetition of the law*. Because it does not contain a law, different from that which was given on mount *Sinai*, but it repeats the same law, in favour of the children of those who had received it there, and were since dead in the wilderness. The *Hebrews* call it, *Elle-haddebarim*, that is, *These are the words*. *Deuteronomy* begins with a short account of what had passed in the wilderness, and then *Moses* repeats, what he had before commanded, in *Exodus*, *Leviticus*, and *Numbers*, and admonishes the people to be faithful in keeping the commandments of God. After this, he relates what had happened from the beginning of the eleventh month, to the seventh day of the twelfth month of the same year, which was the fortieth after their leaving *Egypt*. The discourse which is at the beginning of this book, was made to the people by *Moses*, the first day of the eleventh month. According to *Josephus* he died the twelfth; and the *Israelites*, as the Scripture says, mourned for him in the plains of *Moab* thirty days, and consequently therefore all the twelfth month.

THE Jews call the *Pentateuch*, *the Law*, without doubt, because the law of God which *Moses* received on mount *Sinai*, is the principal part of it; and it is as little to be doubted, whether that great man was the author of the *Pentateuch*. This is expressly declared, both in *Exodus*^a and *Deuteronomy*^b. But as an account is given of the death of *Moses* in the last eight verses of this book; it is therefore thought that these verses were added either by *Joshua*, or *Ezra*. *Josephus's* opinion concerning them is very singular; he pretends that *Moses* finding his death approaching, and being willing to prevent an error, into which the veneration the people had for him, might cause the Jews to fall, himself wrote this account; without which the Jews would perhaps have taken it for granted, that *God had taken him*.

^a Exod. xxiv. 4.

^b Deut. xxxi. 9.

FROM these, we pass on to the other books, which were written after the death of *Moses*, and which relate what happened to the Jews, after they had lost this law-giver. God did not upon his death abandon his people, or leave them without a conductour. *Joshua*, by his order, took upon himself the conduct of them, and succeeded *Moses*, to whom he had been a faithful servant, and by whom he had been instructed in what he ought to do. It is uncertain, whether the book, which contains the history of this successor of *Moses*, be called *Joshua*, from the subject of it, or from his having been the Author of it. But it is certain, that it contains an account of what passed from the death of *Moses*, to that of *Joshua*. Nevertheless, there are several things in it, which did not come to pass till after the death of this great man, and which consequently could not have been written by him. The common opinion as to the length of time it contains, is, that *Joshua* discharged his office only for seventeen years, and that therefore this book contains no more than the history of that number of years.

AFTER the death of *Joshua*, the *Israelites* were governed by magistrates, who took no other name but that of *Judges*; and the book which contains the history of these *Judges*, is called, *The book of Judges*. This history begins with the death of *Joshua*, and reaches to that of *Samson*. We here see the people of God often enslaved in punishment of their crimes, and often delivered from slavery. Towards the end of it, we have some instances of this people's inclination to idolatry, and of the corruption of their manners, even before they had been brought into slavery. We have here the history of one *Micah* of the tribe of *Dan*, who had in his house a *Levite*, who was the priest of an idol, which he worshipped; and the history of the *Benjamites*, who abused a *Levite's* wife. This book contains the history of three hundred and seventy years.

DURING the time of the government of the *Judges*, there was a great famine in the land of *Israel*, which forced *Elimelech*, who was of *Bethlehem*, to retire into the land of *Moab*, with his wife *Naomi*, and two children which he had had by her. *Elimelech* died there; and after his death *Naomi* married his two children to two *Moabites*, one of which was named *Ruth*. After this these two children died, which made *Naomi* think of returning to *Bethlehem*. And upon her doing so,

Ruth her daughter-in-law followed her, and according to the commandment of the Law, was married to *Booz*, *Elimelech's* near relation, and the heir to his estate. The book which contains all this history, is called *The book of Ruth*; and is indeed only the history of a *Moabitish* woman: but it gives us an instance of perfect piety, and of a very particular providence of God. From the marriage of *Booz* and *Ruth* was born *Obed*, who was grand-father to *David*, who was one of the ancestors of JESUS CHRIST. The beginning of this history shews, that it happened in the time of the *Judges*, but under which of them is not certainly known: some place it in the time of *Shamgar*, or of *Deborah*. As to the Author of this book; some think that the books of *Judges* and *Ruth* were both written by *Samuel*; others that they were written by *Hezekiah*; and lastly others pretend, that *Ezra* was the Author of them. The Jews place the book of *Ruth*, among the five books, which they usually read on all the festivals in the year. These five books are, *The Song of Songs*, *Ruth*, *the Lamentations of Jeremiah*, *Ecclesiastes*, and the book of *Esther*. In the Jewish Bibles they are printed apart by themselves, and bound up together.

Kings.

THE four following books are called by the *Greeks* and some *Latins*, *The history of the reigns*. Others call them all, *The books of Kings*, because they give an account of the establishment of the monarchy, and of the succession of *the Kings*, who reigned over the whole kingdom at first, and over the kingdoms of *Judah* and *Israel*, after its division. The history of *Samuel*, is at the beginning of these books, but it gives light to that of *the Kings*. The Jews call the two first of these books, *The books of Samuel*: perhaps because they contain the history of the two kings, who were both anointed by *Samuel*; and because what is said of *Saul* in *the first*, and of *David* in *the second*, proves the truth of *Samuel's* prophecies. They give the name of *The books of Kings* only to the other two, which are in the *Latin* and *French* Bibles, the *third* and *fourth books of Kings*.

THE *First book of Kings*, or *the first book of Samuel*, contains the history of the high-priest *Eli*, of *Samuel*, and of *Saul*. As the first year of *Eli's* high-priest-hood falls on the year of the world 2848, and the death of *Saul*, in 2949; the history of this book must therefore comprehend the space of one hundred and one years.

THE

THE *Second* contains the reign of *David*, which is the history of about forty years. It is commonly believed, that *Samuel*, *Nathan*, and *Gad*, are the Authors of these two books; and indeed they are called (in the end of the *first book of Chronicles*^a) *David's historians*.

THE *Third*, or according to the *Hebrews*, *The first book of Kings*, begins with relating the manner of *Solomon's* coming to the crown, and contains the history of all his reign. After that, follow the division of the kingdom, and the history of four kings of *Judah*, and eight kings of *Israel*. All these reigns, including that of *Solomon*, which takes up the first forty years, contain the space of 126 years.

THE *Fourth* is the history of sixteen kings of *Judah*, and twelve kings of *Israel*. It likewise speaks of the Prophets who lived in this time. Who were the Authors of these two last books, is not known. They who attribute them to *Jeremiah* or *Ezra*, don't give very convincing proofs of their opinion. But it is easy to see, that it is a sort of collection of several particular histories.

THE name of *Paralipomena* is given to the two books which follow those of *the Kings*. In the *Greek* tongue, from whence it is taken, it signifies, the history of *things omitted*. And indeed it is a supplement containing what had been omitted in the *Pentateuch*, the books of *Joshua*, *Judges* and *Kings*; or rather it is a fuller description, of what had been only briefly related. Some give them the name of *Chronicles*, because they are very exact in mentioning the time when every thing was transacted. We divide them into two books, but the Jews make but one of them, which they call *Dibre Hajamim*, that is, *an Historical Journal*; the matters of them having been taken from the journals of the Kings. But in Scripture-language, the word *day* often signifies *the year*, and in this sense, we by *Historical Journal*, may well understand, *Annals*. The generally-received opinion is, that *Ezra* was the Author of them. In the *First* he begins with a succinct historical abridgment, from the creation of *Adam*, to the Jews return from their captivity; and then he re-assumes the history of *David*, and carries it on to the consecration of *Solomon*, that is, down to the year before Christ 1015. The history of the *Second book* reaches down to the year before Christ 536, when up-

^a ch. xxix. 29,

upon the expiration of the seventy years of the captivity, *Cyrus* gave the Jews leave to return into their own country.

Ezra. *Ezra* wrote the history of the return of the Jews from the captivity of *Babylon* into *Judea*. It is the history of about 82 years, from the year of the world 3468, when *Cyrus* became master of the Eastern empire (his father *Cambyfes* being dead in *Persia*, and his father-in-law *Cyaxares* in *Media*) to the year 3550, which was the twentieth year of the reign of *Artaxerxes*, surnamed *Longimanus*. This book bears the name of *Ezra* who was the Author of it.

Nehemiah. THE next book is a continuation of that of *Ezra*, and therefore it is by some called, *The Second book of Ezra*. But nevertheless, it was *Nehemiah*, whose name it also bears, who wrote it, as is said, by the advice of *Ezra*. It contains the re-establishment of *Jerusalem*, the Temple, and the worship of God. It is the history of about 31 years, that is to say, from the twentieth year of the reign of *Artaxerxes Longimanus*, to the reign of *Darius Nothus* his son, which began in the year of the world 3581.

Tobit. AFTER this general history of the Jews, follow^a the histories of particular persons. The first is that of *Tobit*, who was a very good man. The book that contains his history, bears his name. We see in his life, an instance of a great piety, an heroick patience, and of a singular providence of God towards his servants. *Tobit* lived under the reign of *Salmanser* king of *Assyria*, in whose reign he was carried into captivity^b.

Judith. AFTER the book of *Tobit* follows the history of *Judith*, who delivered *Bethulia* in a miraculous manner by killing *Holofernes*. Great disputes are raised about the time of this history; but I have not room to mention the different opinions concerning it^c; and shall pass them over in silence, as I shall do those about the book of *Esther*, which follows.

Esther. THIS book, which bears the name of *Esther*, is the history of another deliverance of the Jews, which is as miraculous as that of *Judith*. And it was performed by the hands of another Heroine, named *Esther*. The Scripture says, it happened under the reign of *Ahasuerus* king of *Persia*; but as there have been several *Persian* kings of that name, it is not exactly known in which reign it is to be dated.

^a According to the Vulgate.

^b See *Præd. Con. P. i. B. 3. Under the year 612.*

^c See *Præd. Con. P. i. B. 1. Under the year 655.*

AFTER

AFTER these Lives, or particular histories, follows in the order of the Job. sacred books, the history of *Job*. Which is not only a narration of his actions, but contains also the entire discourses which this good man had with his wife and his friends; and is therefore one of the most eloquent books in the *Holy Scriptures*. It relates the terrible tryals to which God put the virtue of this great man, and his invincible patience, and the sublime discourses he had with his friends, in the time of his humiliation.

NEXT to the *Historical* books of Scripture follow the *Moral* ones. ^{Psalms.} The first of these is the book of *Psalms*, which are likewise in some measure historical. For they recite the miracles which God had wrought, and are as it were an abridgment of all that had been done for the *Israelites*, and had happened to them. The *Hebrews* call them, *The book of Praises*^a, by which they mean, of the praises of God. The word *Psalms* is *Greek*, and properly signifies the sound of a stringed instrument of musick. The *Hebrews* sung the *Psalms* with different instruments. We make but one book of them all, but the *Hebrews* divide them into five parts, which all end with the words *Amen, Amen*. Though the *Psalms* bear the name of *David*, yet they were not all composed by him: some of them are more ancient, and others are of a later date than his time; some of them belong to *Moses*, *Samuel*, and *Ezra*. Not that I am of opinion, that all they whose names they bear, were the true Authors of them; it is more probable, that these are only the names of those, to whom they were first given to sing.

AFTER the *Psalms*, are *The Proverbs*, which are a collection of ^{Proverbs.} moral sentences, of which *Solomon* was the Author. The *Greeks* give them this name, but the *Hebrews* call them *Misla*, that is, *Parables* or *Comparisons*; and the word may also signify, *Sentences* or *Maxims*. It is a collection of divine precepts, proper for every age, and every condition of life.

THE book which follows is also a *Moral* one, and was composed by *Ecclesi.* *Solomon*. The *Greeks* call it *Ecclesiastes*, which answers to the name of ^{astes.} *Cohélet*, which the *Hebrews* give it. Both these words signify in our language, *a Preacher*, or *one who speaks in an assembly*. This book is an admirable picture of the vanity of the world.

^a Sepher Tephillim.

Song of
Songs.

AMONG the *Moral* books is also reckoned, *The Song of Songs*; that is to say, according to the *Hebrew* manner of speaking, *an excellent Song, or Poem*. This book has nothing of morality in it, and therefore I believe the only reason of its being placed here, is because it was a third work of *Solomon*; for there is no one moral or religious maxim in it, the name of God is not so much as once mentioned in it. It is thought to be a sort of *Epithalamium*, which expresses the chaste and virtuous desires of souls in a very tender manner: or rather it is a piece full of mysteries, which reciprocally represent the love of JESUS CHRIST for his spouse, and her love for him. And it is necessary, that we should be filled with this spiritual love, before we undertake to read this book; for it were in vain for a heart which has never been warmed with the ardours of divine love, to attempt to understand the enflamed expressions with which this book is filled. We learn from St. *Jerome*, that the Jews were not permitted to read this *Song*, or the first chapters of the book of *Genesis*, till they were thirty years old. And perhaps it may not be useless to observe here, that it is not the Author who speaks in this song, but fictitious persons, whom if I may so speak, he introduces as upon a stage; and in this sense, it may be said to be a sort of dramattick poem.

Wisdom. TO these three books of *Solomon*, are joined^a two other books of morality; the first of which is called, *Wisdom*. This book speaks in a most exalted manner, both of the wisdom of God, and that of man; so that it takes its name, from the subject-matter of it. It is called in *Greek*, *The wisdom of Solomon*, which does not imply that *Solomon* was the Author of it, but only that it is an imitation of his style, and manner of thinking.

Ecclesiast-
ticus.

THE book which follows that of *Wisdom*, is entirely *Moral*. It is called *Ecclesiasticus*; but it must not therefore be confounded with *Ecclesiastes*, which is a different book from it. *Ecclesiasticus* was so called, according to St. *Austin*, because it was read in the Church. For the ancients, as will be shewn hereafter, divided those books, which they called *Holy*, into two sorts. Some they called *Canonical*, because being indisputably the work of the HOLY GHOST, they were therefore the *rule* of faith and manners. And others they called *Ecclesiastical*, because they were read in *the Church*, tho' only as books of piety, but not as books of an in-

^a In the *Vulgate*.

fallible authority. Others think it was called *Ecclesiasticus*, to distinguish it from the *Ecclesiastes* of *Solomon*, and at the same time to shew, that there was a great relation between them. As indeed their rules and maxims are really very much alike. It was likewise called by the *Greek* name *Panareton*, which was as much as to call it, *The abridgment of all virtues*. Its present *Greek* title is, *The wisdom of Jesus the son of Sirach*. In the prologue, the Author shews plainly enough, who he was, and when he wrote, and what were his motives to write it.

As to *the Prophets*, all the *Old Testament* is one continued prophecy of JESUS CHRIST; so that, all the books of which it consists are in some sense *Prophetical*. But this name is more especially given to those books which were written by persons, who had a clearer knowledge of futurity, who forewarned both kings and people of what would happen to them, and who at the same time pointed out what the *Messiah* was to do, whom they who are acknowledged to have been Prophets had always in view; and this is what ought most especially to be taken notice of in their writings. For at the same time that they spoke of things present, or things that were shortly to come to pass, they in their prophecies comprehended under them, the things which were not to be brought to pass till a great while after, namely, till the *Messiah* came. So that, there is a double sense to be sought for in all their writings: the one, that which related to the then present time, or the things which were to come to pass soon after; the other that which relates to JESUS CHRIST, who is typified in the greatest part of those things, which were the immediate subject of their prophecies.

THE works of the *Prophets* are divided into two parts; the first of which contains *The Greater*, and the second, *The Lesser Prophets*. Which is a distinction that does not at all relate to the persons of the *Prophets*, but only to the bulk of their works. *The Greater Prophets* are *Isaiah*, *Ezekiel*, *Daniel*, and *Jeremiah*, to which some have joined *Baruch* who was his Secretary; (*The Lamentations of Jeremiah* make a separate book by themselves, and contain that Prophet's predictions of the destruction of the city of *Jerusalem*, and of the captivity of the people.) and *The Lesser Prophets*, are *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. They were formerly contained in one single volume, which the *Hebrews* call

call *Thereasar* ; which is a *Chaldee* term, and signifies *twelve* : so that this is the same thing as if they had called it, *The book of the twelve*.

Macca-
bees.

THE last books of the *Old Testament*, are *the books of Maccabees*, which contain the history of all that those brothers, who were called *Maccabees*, did for their religion, and for the liberty of the people of God.

THE whole *New Testament* is called the *Gospel*, as has been said ; but this name is most particularly appropriated to the history of the life of JESUS CHRIST, from his nativity to his ascension ; and the four Authors who have written it, are therefore called *Evangelists*. But I shall say little of the different books of the *New Testament*, because they are known to every body.

The Gos-
pels.

THE four Evangelists are St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John* ; but as these four writers were all inspired by the same Spirit, and do all write the same history of JESUS CHRIST, their works do therefore in effect make but one Gospel.

The Acts
of the A-
postles.

AFTER the Gospel, or history of our Lord JESUS CHRIST, follows the history of what passed after his ascension, and was transacted by the Apostles. And therefore the book which contains this history, is called, *The Acts of the Apostles*. It is an history of the rising Church, for about the space of thirty years.

St. Paul's
Epistles.

NEXT to this come *the Epistles of St. Paul*. They are in number fourteen ; one, to the *Romans* ; two, to the *Corinthians* ; one, to the *Galatians* ; one, to the *Ephesians* ; one, to the *Philippians* ; one, to the *Colossians* ; two, to the *Thessalonians* ; two, to *Timothy* ; one, to *Titus* ; one, to *Philemon* ; and one, to the *Hebrews*. As my design in this first chapter, is only to give the Reader barely an idea of the books of Scripture, it is not necessary that I should here enlarge upon these Epistles ; they are too well known to need it. They contain that part of ecclesiastical history, which immediately follows after what is related in *the Acts*. The principal matter contained in them, is the establishment or confirmation of the doctrine which JESUS CHRIST taught his disciples. According as the difficulties, which raised disputes among the Christians, or the heresies, which sprung up in the Church from the first age of it, required, St. *Paul* in these Epistles clears up and proves all matters of faith,
and

and gives excellent rules for morality. His Epistles ought to be looked on as a commentary on, or an interpretation of, the four books of the Gospel.

ST. *Paul* wrote to the Churches of some particular places, or to some particular persons; but the other Epistles which follow his, are called *Catholick*, because they were not addressed to any particular Church, as his were, but to the whole Church in general. These are, one, of St. *James*; two, of St. *Peter*; three, of St. *John*; and one, of St. *Jude*.

THE last book of the *New Testament* is called the *Apocalypse*, or *Revelation*. It contains the mystical visions, which St. *John* saw in the island of *Patmos*.



C H A P. II.

Of the division of the sacred books, and the different manner of dividing them; of the great and lesser sections; and of the division of them into chapter and verse.

THAT nothing may be omitted in our history of the sacred books, it is necessary that we should enquire, in what manner they were placed, and how they were divided, and into all those other particulars which are comprehended in the title of this chapter. We have already said, that the first division of the whole Scripture is, into the *Old*, and *New Testament*. The *New* belongs to the Christians, but we received the *Old* from the Jews; and it is from them therefore that we must learn what the number of the books of it is, and every thing else which is the subject of our present enquiries, so far as it relates to the *Old Testament*.

Josephus and *Philo* reckon two and twenty *Canonical* books in the *Old Testament*, which is the number of the letters in the *Hebrew* alphabet. And in order to this, they join the book of *Ruth* to that of *Judges*, and the *Lamentations of Jeremiah*, to the other works of that Prophet. But some other Jewish doctors divide the book of *Ruth* from that of *Judges*, and making likewise a separate book of the *Lamentations*.

The number of the Canonical books according to the Jews.

ons of *Jeremiah*, they reckon four and twenty books in all. And in order to accommodate this number to that of the letters of the alphabet, they repeat the *Jod* three times, as they say, in honour to the great name of God *Jehovah*, of which *Jod* is the first letter; and in *Chaldee*, three *Jods* together express this adorable name. As these sacred books every where preach JESUS CHRIST, St. *Jerom* pretends that St. *John* had them in view, when in his *Revelation* he speaks of the *four and twenty Elders*, who fell down at the feet of the lamb to worship him.

The Jewish
division of the
Canonical
Books.

BUT whether we reckon twenty four, or but twenty two of these books, the Jews divide them into three classes, namely, *the Law*, *the Prophets*, and *the Hagiographa*. All these books are indeed *sacred*, but having no particular name for those of the third class, they therefore call them *Hagiographa*, i. e. *sacred books*. And some will have it, that JESUS CHRIST alludes to this division of the Scriptures, when he says^a, that *All things must be fulfilled that were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him*. (For by the book of the *Psalms*, they understand all the books of this third class.) The law comprehends *the Pentateuch*, that is, *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. The *Prophetical books* are eight; in that class which the *Hebrews* call *the Former Prophets*, are, 1. *Joshua*, 2. *Judges* and *Ruth*, 3. *Samuel*, or what the *Latins* call *the first and second book of Kings*, 4. *Kings*: and in the other class which they call *the Latter Prophets*, are 5. *Isaiah*, 6. *Jeremiah*, 7. *Ezekiel*, and 8. *the twelve lesser Prophets*. The *Hagiographa* or *sacred books* are nine; 1. *Job*, 2. *the Psalms*, 3. *the Proverbs*, 4. *Ecclesiastes*, 5. *Song of Songs*, 6. *Daniel*, 7. *Chronicles*, 8. *Ezra*, and 9. *Esther*^b. The Jews do not put *Daniel* in the rank of a Prophet, though they acknowledge him to have been a man inspired by God, and whose writings are full of the clearest prophecies concerning the time of the *Messiah's* coming, and what should happen to their nation. And therefore JESUS CHRIST gives him the name of a *Prophet*; and the Jewish doctors are much perplexed to find out a reason why they do not^c. It is, says *Maimonides*, because every thing that *Daniel* wrote, was not revealed to him when he was awake and had the use of his reason, but in the night, and in ob-

^a Luke xxiv. 44.
Folia Edition.

^b See Prid. Con. P. i. B. 5. Under the year 446. p. 261, 262. of the
^c See Prid. Con. P. i. B. 3. Under the year 534.

scure dreams. But this is a very unsatisfactory account of it. Others think, that the name of a *Prophet*, was ordinarily given to those only, who were of a certain college, and whose business it was to write the annals; and that therefore their works were ranked among the prophetical books, though they did not contain any one prediction of any thing to come, as the books of *Joshua* and *Judges*; whilst on the contrary, the works of those who were not of these colleges of the Prophets, were not ranked among the prophetical books, though they contained true prophecies.

THE *Latins* agree with the Jews, as to the number of the *Psalms*; which is an hundred and fifty, but both they and the *Greeks* divide them differently from the *Hebrews*. In the *Greek Bible* and the *Vulgate*, the ninth and tenth according to the *Hebrew*, make but one *Psalms*; and therefore in order to make up the number of an hundred and fifty, they divide the hundred and forty-seventh into two. I observe this, to prevent the Reader's being surprized, if he should find any quotations out of the *Hebrew-Psalms*, to disagree with those of the *Greek* and *Vulgate*.
The different manner of reckoning the Psalms among the Jews, and the Greeks, and Latins.

THIS is the general division of the sacred books among the Jews. But they divide the *Pentateuch* in particular into *Paragraphs* or *Sections*, which they call *Parasbes*, and which they divide into *the Great*, and *the Little*. *The Great* ones contain as much as was formerly (and to this day they do the same,) read in a week. There are in all fifty four, in as much as there may be so many weeks in a year; for the Jews, as has been observed, are obliged to read all the *Pentateuch* over every year^a, and finish it on the feast of Tabernacles, and begin it again the next sabbath-day^b. In the calendar I have given, I reckon but two and fifty weeks in the year, so that two and fifty sections would do for them; but the Jews in this division had regard to their intercalary year, which consists of thirteen months, and therefore in the ordinary year, that nothing might be omitted, they made two of these Sections into one. *The Little Sections*, which are subdivisions of the *Greater*, are made according to the subjects they treat of. And these *Great* and *Little* sections are again of two sorts; one of which is called *Petuchot*, that is, *Open Sections*, and the

^a Maim. Hilcoth. Tephil. c. xiii. 1.

^b And from the time of Antiochus Epiphanes, they also divided the Prophets into 54 sections, which afterwards made, the second lessons in the Jewish Synagogue-service. See Prid. Con. P. i. B. 5. Under the year 446. and p. 262, 263. of the Fol. Edit.

other *Sethumoth*, that is, *Close Sections*. The former begin in the *Hebrew* Bibles always at the beginning of lines, and are marked with three *Pe's*, if it be a *Great Section*, and with only one, if it be a *Little Section*; because *Pe* is the first letter of the word *Petuchot*. Every *Open Section* takes its name from its first word; and thus the first Section in the whole Bible is called *Bereschith*, which is the first word of the book of *Genesis*. The *Close Sections* begin in the middle of a line, and are marked with the letter *Samech*, which is the first letter of the word *Sethumoth*; if it be a *Great Section* it has three *Samechs*, if but a *Little* one, only one.

EVERY *Great Section* is also again divided into seven parts, which are read by so many different persons. If any Priest be present, he begins, and a *Levite* reads after him; and in the choice of the rest, regard is had to their dignity and condition. They also divide the *Prophetical books*, which they read jointly with those of *Moses*, in the same manner. And these divisions they call *Hafteres*, a term which signifies in *Hebrew*, to *dismiss* or *send away*; because after this reading was over, they dismissed the people. I relate these customs of the Jews, to shew that *that* of the Church which relates to her reading the sacred books in her offices, is derived from the synagogue. What part of the Law and the Prophets the Jews read every month, may be seen in the Jewish calendar, which we have given in the former part of this work.

BUT beside all these, there are also other Sections which the Jews call *Sidras*. They are less than the *Parasbes*, and were marked in the sacred books by the *Massorites*, either according to the diversity or relation of the passages, which they intended to clear up by this division.

The division of the Scriptures into chapters and verses.

THE Jews call the division of the *Holy Scriptures* into chapters, *Perachim*, which signifies *Fragments*. The Christians at first imitated the Jews in their manner of dividing the Scripture, and afterwards the Jews in their turns, adopted the Christian manner of doing it; which some pretend cardinal *Hugo* was the author of, and that it was he who divided the Scripture into chapters, as it now stands; but others pretend that this was done in the time of *Charles the Great*. These chapters are also at present divided into verses, which break off the connexion of the text, and divide the sentences from one another, whether they be entire or no. In the *Hebrew* Bibles, they have a sort of accent, which the

Hebrew

Hebrew Grammarians call *Soph pasuch*, whereby they make this distinction. *Elias* the *Levite* observes, that this sort of division was not formerly in use among the *Hebrews*; and to this day, the book of the Law, which is read in the Synagogues every sabbath-day, has none of these distinctions, that is, is not divided into verses, as the *Hebrew* Bibles generally are. Nevertheless *Sixtus Siennensis* quotes St. *Jerom* as saying in his *Preface to the books of Chronicles and Isaiah*, that for the ease of the Reader, he had observed the same distinction of verses in his *Latin* edition, and had placed them in the same manner, as he had found them divided in the *Hebrew*. But this holy doctor may speak only of the first divisions. The verses as they now stand, are the invention of our Printers, a little after their art was first discovered^a.

THE division of books into *Great* and *Little Sections*, does without doubt contribute to the clearing up of their matter. And for this reason, and because they found it practised in the Synagogues, the Christians also who imitated all that was good in them, divided the books of the *New Testament* into what the *Greeks* call *Pericopes*, that is, *Sections*, that they might be read in their order. Each of these *Sections* contained under the same title, all the matters that had any relation to one another, and were solemnly read in the Churches by the publick readers, after the Deacon had admonished the faithful to be very attentive to it, crying with a loud voice ATTENDAMUS, *Let us be attentive*. The name of *Titles* was given to these *Sections*, because each of them had its own *Title*. The division by verses in general is very ancient; but the number of the verses both of the *Old* and *New Testament* as they are at present divided, is attributed to *Robert Stephens*^b. *Henry* his son gives him the honour of it, in his preface to his *Concordance of the New Testament*. They, who most approve of this division, as it is at present used, agree that a much more convenient one might be made, since it often happens, that things which ought to be separated are joined together, and things which ought to be joined together, are divided.

^a The English Reader has a very compleat historical account of the division of the Scriptures into chapters and verses, Prid. Con. P. i. B. 5. Under the year 446. p. 263.-270. of the Folio Edition.

^b Not the division of the Old Testament by verses, but that of the New only is attributed to Robert Stephens. Prid. Ibid.

The divi-
sion of the
New
Testa-
ment.

THE *New Testament* may be divided into *Historical*, *Doctrinal*, and *Prophetical* books. The *Historical* are the four *Gospels*, and the *Acts of the Apostles*, which contain the life of JESUS CHRIST, and the establishment of the Church. The *Doctrinal*, are the Epistles of St. Paul and the other Apostles. And the *Revelations* is a *Prophetical* book which foretells what was to happen to the Church.



C H A P. III.

Who were the Authors of the sacred books, and when they were written.

IT is taken for granted, that all the sacred books were written by men inspired with the HOLY GHOST, who were themselves enlightened, and their pens directed by, him; but nevertheless, it may not be improper to enquire, who were the persons God was graciously pleased to make use of in writing them, and at what time they lived.

Penta-
teuch.

THE *Pentateuch* is indisputably the work of *Moses*. An hundred passages, drawn as well from the *Pentateuch* it self, as from the other sacred books, prove it. The objections that are made against it, are all easily solved, as that in particular is, wherein it is inferred from the account that is given of his death at the end of *Deuteronomy*, that he could not be the author of that book. For learned men make no difficulty of granting, that *Ezra*, who collected the *Canonical* books at the return from the captivity, put some notes in the margin, which are since crept into the text; or that he himself added some things to them, which he thought necessary either to clear up the history, or compleat it.

Joshua.

Joshua seems to declare clearly enough^a, that he is the author of the book which bears his name: but nevertheless, some learned men are of opinion, that it was not written till after the death of *Solomon*.

Judges,
Ruth,
Samuel.

THE Author of the book of *Judges*, is unknown. Some attribute it to *Samuel*, whom they likewise make the Author of the book of *Ruth*, and of the two books which bear his name.

^a Josh. xxi. 26.

IT is probable that the *books of Kings*, and the *Chronicles* were written by *Ezra*, who composed them from several memoirs. *Theodoret* in his *Preface to the book of Kings*, speaks of it thus: *There have been, says he, many Prophets, whose writings are lost, and whom we had not known any thing of, if they had not been mentioned in the book of Chronicles. It was customary for every Prophet to write down the transactions of his own time; and hence it is, that the Hebrews and Syrians give the name of the Prophecy of Samuel to what we call the first book of Kings. The reading of this book is sufficient to convince us of this truth. For the Authors of the books of Kings could not have composed them, till long after the things which are mentioned in them, were transacted. For how could it be, that the same person who lived in the time of Saul and David, should give an account of what passed in the reigns of Hezekiah, Josiah, and Nebuchadnezzar, of the wars which the Jews then maintained, of the siege of Jerusalem, the captivity of the people, their transportation into Babylon, and the death of Nebuchadnezzar? Whence it is therefore clear, that every Prophet wrote an account of what was transacted in his own time; that others having collected these memoirs together, composed the books of Kings out of them; and that the other historians who lived since them, composed the books of Chronicles of those things, which they who went before them, had omitted.*

IT is not known, who were the Authors of the books of *Judith*, *Tobit*, and *Esther*.

THERE is a great diversity of opinions about the Author of the book of *Job*, and the time when it was written.

THOUGH the *Psalter* bears *David's* name, yet were not all the *Psalms* composed by him. They, like the books of *Proverbs* and *Ecclesiastes* which are attributed to *Solomon*, are the works of several persons. But the learned agree, that the *Song of Songs* is entirely *Solomon's*. And some of the Fathers have thought, that the book of *Wisdom* was his; but *St. Jerome* attributes it to *Philo*. He says, that the genius and character of the *Greek* orators appear in it. Some think, that this *Philo* was the same with that *Alexandrinus*, of whom we have some works remaining, and who lived under the Emperours *Claudius* and *Caius*: but others think him to have been a more ancient writer.

Eccle-

Ecclesiasticus.

Ecclesiasticus was written in *Hebrew* by *Jesus the son of Sirach*; and translated into *Greek* by another *Jesus*, who was nephew, or great nephew to the former.

Maccabees.

THE Authors of the books of the *Maccabees*, are not known^a.

Prophets.

THE *Prophecies* bear the names of those to whom they belong^b. Some men of understanding, are of opinion, that the Prophets made abridgments of the discourses they had made, and fixed them up at the gates of the Temple, that all the people might read them, and that after they had been there long enough, the ministers of the temple might take them away, and place them among the archives; which is the reason, why we have not the Prophecies, in the order in which they were written. But the Interpreters of Scripture have long since laboured to restore that order, according to the course of their history.

The books of the New Testament.

IT is well enough known also who were the Authors of the books of the *New Testament*; they are named in the beginning of every book, except the *Acts of the Apostles*, which nevertheless St *Luke* shews himself to have been the author of, plainly enough. It was long disputed, whether St. *Paul* was the author of the *Epistle to the Hebrews*; some, as *Tertullian*, attribute it to St. *Barnabas*; others, to St. *Luke*; others, to St. *Clemens*. And some think that St. *Paul* dictated it, and St. *Luke* wrote it; and that this is the reason, why the name of the true Author, whom the Jews did not love, was not put to it. But we ought to say of this Epistle, what *Gregory the Great* says of the book of *Job*; *It is a vain thing to dispute about them who wrote these books, if men are once truly persuaded, that the HOLY GHOST is the Author of them.*

WHEN we know the Author of a book, and the time in which he lived, this consequently shews the time when that book was written; and as then, we have set down, the times in which *Moses*, *Joshua*, *David*, *Solomon*, *Ezra*, *Isaiah* and the other Prophets lived, in our abridgment of the Jewish history, we have no occasion to add here a chronological table of their works.

^a See Prid. Con. P. ii. B. 3. Under the year 166.

^b Mr. Mede was of opinion, that the latter part of *Zechariah's prophecies* (viz. 9, 10, 11. chap. &c.) do rather belong to *Jeremiah* than him; and that not only, because the passage quoted from *Zech. xi. 13.* is by St *Matthew* called *Jeremy's*, *Matt. xxvii. 9, 10.* but also for other reasons which we see in his works, p. 786, 833.

BUT that is not the case with respect to the *New Testament*. We can only know at what time the authors of these books wrote them, by the channel of tradition, without which it would be impossible to prove that any of them were truly theirs, whose names they bear. It is certain, that JESUS CHRIST wrote nothing himself; and it is nowhere said in Scripture that he commanded his Apostles to do so. God had on the contrary formerly said by the mouth of the Prophet *Jeremiah*, *I will put my law in their inward parts, and write it in their hearts*; which led the Holy Fathers to say, that the Church might have subsisted without the Scripture, if Christians had continued in charity and truth. And indeed as several of the books quoted in Scripture are lost, why could not we have been Christians, as we now are, if those books we have, had been lost too? A living tradition might have been sufficient for it. And this is what *St. Chrysostome* says^a; *Our life ought to be so pure, as that we should have no need of the assistance of the Holy Scripture; and grace alone supplying the place of all books, the law of God ought to be written in the bottom of our hearts, not with ink, but by the impressions of the HOLY GHOST. But if we have lost this first advantage, let us at least embrace that which we have left, and which ought to be as a second plank to us, after a shipwreck. God has himself sufficiently shewn us both by what he has said and done, how much this first estate was happier than the second. For he spake to Noah, to Abraham, and to those who were descended from him, to Job, and to Moses, not by letters and characters, but immediately by himself; because the purity of heart which he found in them, made them susceptible of this extraordinary grace. But the Jewish people having since fallen into an abyss of all vice, it became necessary that God should make use of letters and tables, and treat with them by writing. God has in the New Testament shewn again the same conduct, which he had shewn in the Old, and treated the Apostles as he did the Patriarchs. JESUS CHRIST left them nothing in writing, but he promised them the grace of his HOLY SPIRIT to be to them instead of all books. St. Irenæus assures us, that at the time when he wrote, the Church had already extended itself far among the barbarous people, who had no knowledge of letters. But it pleased God at length, not to suffer his Church*

^a *Serm. 1. upon St. Matth.*

to be deprived of the great advantages which she draws from the sacred books of the *New Testament*. It was but for some time that she was without them; which nevertheless was long enough, as appears by the testimonies of *Eusebius* and *St. Jerom*, who set down the time in which each Evangelist wrote, which may also be found in the ancient MSS.

WHAT is indisputable in this matter is, that there does not appear any command to the *Evangelists* to write. They all wrote some years after the passion of our Lord JESUS CHRIST, and *St. John* not till towards the end of the first century of the Church, which must consequently have been without *his Gospel* till that time. Where then were the written words, *In the beginning was the word*, &c. at that time? It could then be only in the hearts of the faithful, who only approved of what this Evangelist had written after so long a time, because they found it conformable to what they or their fathers had learned from the mouth of JESUS CHRIST himself. The consequence of which is very clear, namely, that we are to receive our interpretation of the Scripture from tradition, as she has preserved it. The chronology of the books of the *New Testament*, as we find it in the ancient manuscripts, and as it has been generally received, is this :

	Years after the passion of our Lord Jesus Christ	Years of the vul- gar Æra.
St. <i>Matthew</i> wrote his Gospel	6.	39.
St. <i>Mark</i> wrote his	10.	43.
St. <i>Peter</i> wrote his <i>first Epistle</i> ; and St. <i>Paul</i> at the same time wrote his <i>first Epistle to the Thessalonians</i> , which was soon followed by the <i>second</i> .	19.	52.
<i>The Epistle to the Galatians</i> , and St. <i>Luke's Gospel</i> were written	23.	56.
THE year following St. <i>Paul</i> wrote the two <i>Epistles to the Corinthians</i> , and that to <i>the Romans</i>	24.	57.
THE <i>Epistles to the Philippians</i> , to <i>Philemon</i> , to the <i>Colossians</i> , the <i>Ephesians</i> , and the <i>Hebrews</i> were written	29.	62.
THE year following St. <i>Luke</i> wrote the <i>Acts</i>	30.	63.
THE two <i>Epistles to Timothy</i> , that to <i>Titus</i> ; and the <i>second Epistle of St. Peter</i> were written in the same year	33.	66.
		THE

THE year in which the Epistles of St. James and St. Jude were written, is not known.

St. John being banished into the isle of Patmos wrote his *Revelations*

61. 94.

Two years after he wrote his *Gospel*

63. 96.

His *three Epistles* were written towards the end of his life.

65. 98.

FROM which Chronology it appears, that *the Epistles of St. Paul* are placed in the *New Testament* rather according to the dignity of the cities to which they were sent, than according to the order of time, in which they were written. For the *Epistles to the Thessalonians* were those he wrote first, though that to *the Romans* is placed before them^a.



C H A P. IV.

In what language each book of the Holy Scriptures was written; of what authority it has been in the Church; and of the canonical books.

THE books of the *Old Testament* were all written in *Hebrew*, except the books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and *the Maccabees* which we have in *Greek*; and some additions which have been made to *Jeremiah* under the name of *Baruch*; and some other additions to *Daniel*, which are likewise found only in *Greek*. St. Jerom says he translated *Tobit* and *Judith* from the *Chaldee*, and that he had seen *the first book of Maccabees* in *Hebrew*, and the *second* in *Greek*. *Daniel* talks *Chaldee*, from *ch. i. v. 4.* to the *viiiith chapter*; and *Ezra* does the same thing, from *ch. iv. v. 8.* to *ch. vii. v. 27.* *Jeremiah* has some *Chaldee* passages in his tenth chapter, and there are some *Arabick* words in *Job*.

The Languages in which the sacred books were written.

^a Bishop Pearson agrees with our Author pretty exactly in this chronology, so far as it relates to St. Paul's writings; (see his *Annales Paulini*) but Dr. Mills differs from him something in every particular, and in some very considerably. (See his *Prolegomena*, page 1-22.)

EXCEPT St. *Matthew* who wrote in *Hebrew*, all the Authors of the *New Testament* wrote in *Greek*. In the Gospel we find some expressions, such as *Tabitha Cumi*, and *Eloi Eloi Lamma Sabacthani*, which are called *Hebrew* ones, but are really either *Syriac* or *Chaldee*, which was the language of the Jews, after their return from the captivity, and is very different from the ancient *Hebrew*.

The Purity of the Scriptures.

WHEN we said that the sacred books were most religiously preserved, we would not be understood to speak of the copies which were written by the hands of those who penned them, but of the Scripture as considered in it self; which it has pleased God to watch over with so much care, that it is come down to us pure and free from any error, after a succession of so many ages. St. *Austin* proves that the *Hebrew text* could not be corrupted by the Jews: and St. *Jerom* always calls it, *The Hebrew truth*, which for that reason deserves our esteem. For though *Justin Martyr* and some others suspected it, and seem to reject it, yet this was not because they had examined it, but because they judged of it, by the *Greek versions* which the Jews had made of it, since the Church had been founded. The Author of these *Versions* had, as St. *Jerom* says, obscured many of the mysterious types of JESUS CHRIST, by a malicious interpretation; so that, it was this difference between these *Versions*, and that which had been made before the coming of JESUS CHRIST, and was then used in the Church, which gave occasion to some of the fathers to believe that the Jews had altered the *Hebrew-text*, because these new *Versions* appeared to them to have some alterations in them.

Of Canonical and Apocryphal books.

THERE has always been a distinction between those of the sacred books, whose authority is unquestionable; and those, whose esteem is, as St. *Jerom* speaks, *chiefly founded in their antiquity*. And from hence it has come to pass, that all particular Churches have not had the same *Canon*, that is, the same *catalogue* of the sacred books; but the same book which has by some been thought to be *Canonical*, has been excluded out of the *Canon*, by others. Which is evident from ecclesiastical history, and was the consequence of what we have before observed; namely, that the sacred books were not all written at once. For on this account it was, that the different Christian Churches could not all come to the knowledge of every one of them at the same time. And St. *Austin* gives this rule, on account of this diversity; *Those books of Scrip-*
ture,

ture, says this Father, *which have been received by all the catholick Churches, must be preferred to those which have been rejected by some Churches; and with regard to those which have been received by some, and rejected by other Churches, we must consider both the number and the dignity of those Churches which receive or reject them, if we would determine their authority. If the number of the Churches appears to be for some of these books, and those of most dignity for others of them, I then think them to be of equal authority.*

THE sacred writers did not (as has been several times observed) compose their works all at one time, and in one place; but did it as occasion offered, and without any concerted design. And from hence it came to pass, that all the Churches did not receive their writings immediately, and at the same time, as has been just now observed. This, I say, was the reason, why they did not all immediately know them, and therefore could not approve of them. It was not only their Authors which gave these books their authority, but also the judgment which the Churches made of them, and the approbation they gave to them. And this is the reason, why St. *Jerom*^a, speaking of *the Epistle to the Hebrews*, said, that it was of little consequence to know who was the Author of it, since it was daily read in the Church. Nor ought the Reader to be ignorant of the distinction which the learned make, when they speak of the *Canonical* books; namely, between those which are placed in the catalogue of the sacred books, and those concerning which it is disputed whether they ought to be placed in it, or no. *Sixtus Sienensis* and *Bellarmino* divide the sacred books into three classes. In the first they place those, whose authority has never been questioned in the catholick Church; in the second those which were not received at first, but which were nevertheless read in the publick assemblies, as books that were useful and edifying, though they never placed them upon the same foot of authority as the former; and in the third, they placed the books which were of no authority; which, if I may so speak, could not be made to appear in publick, but were obliged to be as it were concealed; and were therefore called *Apocryphal*, that is, *concealed*, or such as could not be used in publick. The second sort were for distinction sake called *Ecclesiastical* books, as we learn from *Ruffinus*, who after having given

^a *Epistle to Dardanus.*

an account of all the books, which were in his time looked on as *canonical*, adds, *These are the books which our Fathers have placed in the Canon of the Scriptures, and have left us to be the rule of our faith. There are other books likewise, which they preserved for us, but they have not given them the title of Canonical, but of Ecclesiastical books, because they might be publicly read in the Assemblies.* And this is the proper meaning of the word *Ecclesiastical*. *Ruffinus* likewise gives us a catalogue of those books, which might be read in the Church, that is, in the Assemblies of the faithful, *for the edification of the people*, as *St. Jerom*^a speaks, *But not to prove the truth of the catholick doctrines by them.* So that, though the books which were in the second Canon, were joined to those of the first, yet they had not always the same authority. In the third class of sacred books, that is, of such as some people thought sacred, were, as we have said, those, which were never read publicly in the Church, and which were not only unknown as to their Authors, but which were likewise obliged to be kept *concealed* from the publick, and were therefore called *Apocryphal*, in opposition to the *Ecclesiastical* books, which were read publicly. We learn from *St. Athanasius*, that among the books which were not included in the sacred Canon, there were some, which were doubted of and disputed about; and others which were certainly *Apocryphal*. So that, if there were any disputes about some books which are now in the Canon^b, this proceeded only from hence, that some particular Churches did not at first know them. And therefore, these disputes ought to be so far from lessening the respect we ought to have for the sacred books, as to increase it; for they are so many proofs, of the care the Church took to distinguish those books which had really been the work of the HOLY GHOST, from others; and to prevent the supposititious books from being received as genuine: of which *St. Austin* says, *Let us lay aside these books, which have been called Apocryphal, because their Authors were not known to our Fathers, who have by a constant and certain succession transmitted down to us the authority and truth of the Holy Scriptures. Though some things in these Apocryphal books are true, yet as there are in them multitudes of others which are false, they are of no authority.* And in another place, speaking of the same books, he says; *Why have not*

^a Preface to the Proverbs.^b Viz. of the Church of Rome.

these books been admitted into the Canon of the Scriptures, unless it be, because all antiquity has suspected them, and could not discover whether they were truly theirs, whose names they bear? and then he adds, *The hereticks have published many books under the names of Enoch, and other Prophets, and others, under the names of the Apostles, but the Church after having carefully examined them, has rejected them, as Apocryphal.*

SOME of those books, which are at present found in the Canon of the Church of Rome, have not been universally thought to be authentic by the Fathers; but nevertheless, as they were not afterwards rejected, but publickly read in the assemblies of the faithful, and supported by the testimonies of Ecclesiastical persons, as St. *Austin* says concerning the books of *Wisdom* and the *Maccabees*; we can therefore make no just objection against their being in the Canon, since the present Canon^a does not only contain the books whose authority has been always unquestionable, but all those also, which have been looked on as books of edification only, and were for that reason read in the Church, in the first ages.

THEY who treat expressly on the Canonical books, as *Sixtus Siennensis* in his *Bibliotheca Sancta* does, tell us, what the ancient Fathers said of these books. All the books of the *Old Testament*, which are in *Hebrew*, and in the *Jewish Canon*, are of the first class. And the same may be said of all the *New Testament*, excepting only some parts, which we are going to mention. *Sixtus Siennensis* places the additions to *Ester* (because St. *Jerom* says, that he could not find them in the original, and had in his version distinguished them from the other parts of that book, because he had translated them from the Greek) the prayer of *Jeremiah*, the book of *Baruch*^b, all that is in *Daniel* after the twelfth chapter, in which is, the history of *Susannah*, the prayer of *Manasseh*, the Song of the three children in the furnace, and the history of *Bel and the Dragon*, in the second class. St. *Jerom* translated all these from *Theodotion's* version, not having found them in the *Hebrew*. And in the same class are also placed, *Wisdom*, *Ecclesiasticus*, *Judith* and *Tobit*. St. *Athanasius*, who says these books are not Canonical, observes that they were nevertheless read to the catechumens; and the same Father places the four books of *Maccabees* among those which were contested, or Apocryphal. In the *New Testament*, were placed in the se-

^a Viz. of the Church of Rome.

^b See Prid. Con. P. i. B. i. Under the year 595.

cond class of sacred books, *the last chapter of St. Mark*^a; what *St. Luke* says of *Jesus Christ's sweating drops of blood*, and of *the apparition of the Angel at the pool of Siloam*; *the history of the woman taken in adultery*; *the Epistle to the Hebrews*; *that of St. James*; *the second and third Epistles of St. Peter*^b; *that of St. Jude*; and *the Revelations*.

MANY objections are made against the histories of *Tobit*, *Judith*, and *Susannah*. Neither *the books of Kings*, nor *Josephus*, make any mention of the time in which they are to be placed, and it is difficult to reconcile them with what is said in the other books, whose authority has never been questioned. But as these difficulties have no relation to morality, or at least cannot corrupt it, and as these histories are edifying, the holy Fathers have therefore thought these books proper to nourish the piety of the faithful, abstractedly from the historical truth of them. As for example, the book of *Job* would be useful, even though this holy man should never have existed. And thus, the history of *Susannah* is an example of a wonderful chastity, notwithstanding the truth of the history has been disputed from the very first ages; as appears by *Julius Africanus's* letter to *Origen*, and *Origen's* answer. Some have asserted, that *Job*, *Judith*, and *Tobit* are only allegories: and the Jews pretend, that there never was such a man as *Job*, and that the book which bears his name, is nothing but a parable. He certainly was not an *Hebrew*, and consequently could not be one of the people of God, whoever he was, and in short, it is now impossible to discover, who was the Author of the book, which bears his name, or what the time in which it was written. It is a sort of poem; and as *St. Jerom* pretends, there are verses in several parts of it. Some think that the book of *Judith* was not written, till the reign of *Antiochus* King of *Syria*; that *Judith* represents *Judea*, which at the time of this persecution was like a desolate widow; that her sword signifies the prayers of the saints; that by *Bethulia* is meant the Temple, or the house of the Lord, which is called in

^a Perhaps our Author here means the last chapter of *St. John's Gospel*, which some have thought to be added by some other hand; and not by *St. John himself*. The pretences for which are answered by *Mill's Proleg.* p. 29, 30.

^b Our Author I presume either means, only the second Epistle of *St. Peter*, or the second and third of *St. John*, or perhaps all three. For they were none of them received into the first Canon; *V. Millii. Prolegom.* p. 23, -28.

Hebrew, Bethel; that *Nebuchodonosor* signifies the devil; and that by *Holofernes*, whose name signifies a *Minister of the Serpent*, is meant *Antiochus*.

THE *Hebrews* put only those books into their *Canon*, which were written before, or in *Ezra's* time, because they have had no Prophet since him^a. And it is not therefore a necessary consequence, that those histories which are written only in *Greek*, and consequently are since *Ezra's* time, cannot be true, because they are not in the *Hebrew Canon*. Nor is it therefore surprizing, that the *Hebraizing Jews*, that is, those who made it a matter of religion not to use any language but the *Hebrew*, should refuse to put those books into their *Canon*, which were written only in *Greek*; but it is probable, that the other Jews, who were called *Hellenists*, because they used the *Greek* tongue, received them as *canonical*; and that it was from them, that the Christians received them. These *Hellenists* seem to have been more ready to join the Christians; it may be said, that the catholick Church sprung up in their Synagogues; for we see, that the Apostles frequented the Synagogues. And therefore the Church would not entirely reject these books which were written only in *Greek*, and which may be supposed to have been the work of some *Hellenist-Jew*: and this is the reason, why they were not approved of by the *Hebraizers*, who were their enemies.

As to the *Canon* of the books of the *New Testament*, it is proper to observe, that some of these books not having been written before the second century, this *Canon* could not be made before that time. But the exact time, when it was made, is not known^b. It could not have been made by the general consent of all the Apostles, because the greatest part of them were already dead, before it was made. Nor does it appear that they had any express command for writing at all; but they wrote as occasions offered themselves, and as they were *moved by the HOLY GHOST*.

^a The Dean of Norwich thinks it is most likely, that the Jewish Canon was begun by Ezra, and compleated by Simon the just; and that the books of Chronicles, Ezra, Nehemiah, Esther, and Malachi were not added to the Jewish Canon till Simon's time. Conn. P. i. B. 5. Under the year 446. p. 262. of the Folio Edition. What Ezra did to the Canon, is there largely related from p. 261. to p. 273. as what Simon did to it, is P. i. B. 8. Under the year 292. ^b Dr. Mills places the collection of the Gospels into one body, (which he calls Canon Evangelicus) as in the year of Christ 99, or 100. and that of the Epistles and Acts (Canon Epistolicus) about the year 110. V. Prolegom. p. 23.

And their works did not at first appear any where, but in the places for which they were written; but afterwards the other Churches came to the knowledge of them, and put them into their *Canon* or *Catalogue* of sacred books. And it must likewise be here observed, that certain histories, which were received by some Churches from an unsuspected tradition, were by them added to those histories, which the *Evangelists* had written. And thus it was that these Churches, which looked upon *the history of the woman taken in adultery* as certain, added it to *the Gospel of St. John*, who did not himself write it; which is the reason, why this story is not found in all the copies of this Gospel.

CARDINAL *Palavicini* says in his *History of the council of Trent*, that it was there proposed to distinguish between two sorts of *Canonical* books; but that the council judged, that as this difference was sufficiently known to the learned, it was more proper not to make any alteration in the *Canon of Scripture*, which had continued as it then was for several ages. And indeed the *Canon* which *St. Austin*^a gives, is the same which that council approves of; but this Father observes, that all these books were not received by all the Christian Churches as *canonical*.

It were needless to repeat here the names of all the *apocryphal* books, since they are cut off from the Bible: there are now only the *Prayer of Manasses*, and the *third and fourth books of Esdras*, left joined to it, and these are usually printed in a smaller character to distinguish them^b. In the *Greek Bibles* there is a *third book of Maccabees*^c.

It is certain that we at present have not all the books, which were formerly reckoned among the sacred books. It is much disputed indeed, whether *The book of the wars of the Lord*^d, *The book of the covenant*^e, and *The book of the Just*, or of *Jasher*^f, were of this number; but it is universally agreed, that the works of *Nathan*, *Gad*, *Shemaiah*, *Iddo*, *Akijah*, *Jehu*, and several others which are quoted in Scripture, are lost. They were lost either through the negligence or the malice of the Jews, who as *Jeremiah* complains, burnt some of them: and *Deu-*

^a De Doctrina Christiana, lib. ii. cap. 8.

chrypha is so distinguished?

^b Qu. In what editions of the Vulgate the Apo-

^c And in some M. S. Greek Bibles there is a fourth book of.

ees which is Josephus's, history of the Martyrs that suffered under Antiochus Epiphanes.

See Prid. onn. P. ii. B. 2, Under the year 216.

^d Num. xxi. 14.

^e Ex. xxiv. 7.

^f Josh. x. 13.

teronomy it self was long forgotten, and was not found till the reign of *Josias*^a.

BUT I could not excuse my self from touching, at least lightly, upon what relates to the authority of the sacred books, and shewing which they were, whose authority has never been doubted; and which they, whose authority has been for some time questioned. *St. Jerome*, when he wrote to *Leta* concerning the education of her daughter, did not think that this distinction was what she should have neglected to have told her, but that she ought above all things to have distinguished those books which the Church approved, from those which she rejected, as having no authority. *Let her take great care*, says he, *about these Apocryphal books; and if she will sometimes read them, not in order to find in them the truth of the doctrines of religion, but out of respect to the intent of them, let her know, that these books are not written by those Authors whose names they bear; that there are several falsehoods interspersed in them, and that a great deal of prudence is necessary to be able to pick gold out of dirt.*

IT is not to be imagined that all things happened exactly as they are related in some pious histories. It was not the design of those who wrote them, to have it thought so. They thought, that in order the better to explain, what they intended to teach, and to set good patterns before our eyes, they were at liberty to invent histories, and adorn them. Which is the judgment that may be made of the Authors of some books in the Bible, which are not in the *Jewish Canon*. As their design was good, and what they did may be looked on as a work of piety, it was with reason, that they were received into the number of those books, which were permitted to be read in the Church. And no wise man can draw from thence this consequence, that every thing that is reported in them, must therefore necessarily be true.

AND we again say, that what has been observed concerning the different classes of the sacred books, ought to be so far from causing any one to doubt of any of them^b, as to be rather a confirmation of their authority. For if any one of them was not received in any Church,

^a 2 Kings xxii. 8.

^b That is, I presume, to doubt of the authority of any of those books which are now admitted into the first class, and are strictly canonical.

this does not imply, that it was therefore rejected, but that this Church did not at first come to the knowledge of it. So that, what has been remarked, is a proof of the care with which the Church always examined into the authentickness of the sacred books, in order to distinguish those which ought not to have the same value set upon them. And when, after several examinations, and after enquiring into every thing that is certain in tradition concerning it, she has once received a book^a; this is a proof, that she has found it to be at least useful, and that Christians may read it with edification. And then it is no longer of importance to know what was the origin of this book: what is to be said on that subject, may be curious, but it is not necessary; for the Church determines nothing concerning that book, but that it may be read with advantage.



C H A P. V.

Of the Hebrew tongue, which is the original text of the sacred books. The antiquity and propriety of it.

*The books
of Scrip-
ture writ-
ten in He-
brew.*

AFTER having spoken of the books contained in the Bible, it is necessary to examine into the language in which they were written. Nothing can give more light into them, than the knowing the character, turn, and proprieties of that language. There is no room to doubt, but that as the Scripture, properly speaking, is nothing else, but a book full of the promises which God made from the beginning of the world, so he made use of the most ancient language, that was in use among those pious men, to whom he communicated his promises. Now the *Hebrew* tongue was the first of all languages; it was that which *Adam* spoke: the confusion of languages after the deluge, made no alteration in it; and it is therefore the mother, and source of all other languages. And this is what I pretend to shew in this chapter, and with it the antiquity of the books of *Moses*, which the most ancient writings of the Pagans, cannot come near.

^a Viz. into the Canon in any sense, even though as apocryphal only.

By the *Hebrew* tongue, I mean that, which was spoken by *Abraham*, *Isaac*, *Jacob*, and the twelve patriarchs, which was afterwards preserved among their posterity; and in which *Moses* wrote; it being improbable that he should make use of any other language than that which was in use among the Jews. This language derives its name, either from *Heber*, great grand-son to *Shem*, whose posterity had been called *Hebrews*; or rather, from its being the mother-tongue of the descendants of *Abraham*, who might have been called *Hebrews*, not because they descended from *Heber*, but because *Abraham* having received a commandment from God, to leave the country where he lived, which was beyond the *Euphrates*, passed that river and came into the land of *Canaan*, where the inhabitants of the country, gave him the name of *Hebrew*, that is, *one that has passed over*; as the *French* call all those that live beyond the mountains, *Ultramontanes*, [and as the *English* call all those who come from other parts into their island, people who come from beyond-sea.] And one proof, that this is the true etymology of the word *Hebrew*, which was given to the posterity of this Patriarch, is this, that though there were six generations between *Heber* and *Abraham*, yet none of these descendants of *Heber* were called *Hebrews*, but *Abraham* was the first who bore that name.

THE reasons that demonstrate the antiquity of the *Hebrew* tongue; *Whence the Hebrew tongue derived its name.* are many. In the first place, the names which the Scripture explains, are therein drawn from *Hebrew* roots. It was thus that the first man was called *Adam*^a, because he had been formed out of *the earth*, which in *Hebrew* is called *Adama*. The first woman was called *Eve*^b, because she was the mother of all living; *Evach* in *Hebrew* signifying to live. The name of *Cain* which comes from *Cana* (which signifies to acquire, or get) alludes to what *Eve* said when she was delivered of him, *I have gotten a man from the Lord*^c. The explanation of these names is not to be found in any language, but the *Hebrew*. It is in that alone, we see the reasons, why the first men were so called; as why in the present instance, the first man who was formed out of *the earth* was therefore called *Adam*. This relation between names and things is not to be found in any other language. There is no other, in which the name of *Adam* can be derived from a word, which signifies *earth*.

^a Gen. ii. 7.

^b Gen. iii. 20.

^c Gen. iv. 1.

It may perhaps be said, that it was not till long after the creation of the world, that these names which we think the first men had, were given to them, and that it was the *Hebrew* historians who derived their names from their own *Hebrew* roots; and that for instance, *Moses* was so called by the *Hebrews* because he had been *drawn out of the waters*, which his name in the *Hebrew* tongue properly signifies; but that *Pharaoh's* daughter, who gave him a name when she drew him out of *the Nile*, could not have given him this *Hebrew* name, because she could not speak that language; and that therefore it was *Moses* himself who gave himself that *Hebrew* name. And it is true indeed, that we read in the *Vulgate*, that *Pharaoh's* daughter called this child *Moses*, because, said she, *I have drawn thee out of the waters*^a; but the verb, which the *Vulgate* has rendered by the first person, *I have drawn*, may according to the *Hebrew* text be rendered by the second, and then it will be *Jochebed*, *Moses's* his own mother, who gave him his name. And therefore the true sense to be given to this passage is this, that *Jochebed* took the child, and nursed it, and when she afterwards presented it to *Pharaoh's* daughter, she said to her, We have given this child the name of *Moses*, because you drew it out of the waters.

AND the names of an infinite number of people who are descended from the *Hebrews*, shew the antiquity both of the nation and language^b. The *Assyrians* for instance derive their name from *Aschur*, the *Elamites* from *Elam*, the *Arameans* from *Aram*, the *Lydians* from *Lud*, the *Medes* from *Madaï*, and the *Ionians* from *Javan*, who all descended from *Shem*, *Ham*, and *Japhet*. These names signify nothing in any other language but the *Hebrew*, which shews that they are derived from thence; as are also the ancient names of the Pagan deities. *Saturn* comes from *Satar*, which signifies *to hide one's self*; the poets feign, that this God flying from *Jupiter*, hid himself in *Italy*, which was therefore called *Latium*, from a *Latin* verb, which also signifies *to hide one's self*; unless we choose to derive it from the *Hebrew* word *Louth*, which has the same signification. *Jupiter* is derived from *Jehovah*; *Ceres*

^a Ex. ii. 10.

^b Notwithstanding these proofs of the antiquity of the *Hebrew* tongue, Mr. Du Pin gives the preference, both as the most ancient, and as the first language, to the *Chaldee*; and both largely and forcibly supports his own opinion, and answers all the objections which are here brought against it. See his *History of the Canon of the Old and New Testament*. B. i. ch. 4. § 1.

from *Gheres* which signifies *Grain*; *Vulcan* from *Tubalcain*, who first found out the art of using *Iron* and *Copper*^a; and *Belus* from *Beal* which signifies *Lord*; all *Syria* was full of Gods of this name. To which we must add the remark, which several learned men have made, and that is, that there is no language, in which some remains of the *Hebrew* are not to be found. Father *Thomassin* has shewn, in a treatise written for that purpose, that all other languages are derived from that.

THE Scripture tells us, that before and even after the deluge, till such time as men had formed the design of building the tower of *Babel*, the whole earth spoke but one language. Which is not at all surprizing, since they were all the children of the same Father, and were all but one family. But God made use of the confusion of tongues, to confound the vanity of those who undertook to build this tower. So that, the multiplication of languages was a punishment; and what could in effect be more troublesome, than not to be able either to understand other men, or to make one's self understood? It is most probable, that the first language was preserved in its purity in the family of *Shem*, who always adhered to the worship of God, and was therefore exempt from that confusion, which God threw into the language of those who revolted from him.

THE *Greeks* make no difficulty of acknowledging that letters were brought to them by the *Phenicians*, and that they are indebted to *Cadmus* for them. He lived in the time of *Othniel*, one of the judges of the *Israelites*; which was therefore long after *Moses* had been dead. And how much more ancient therefore must the books of *Moses* be, than any the *Greeks* wrote? And if history had not told us this truth, the relation which the *Greek* letters bear to the *Hebrew* ones, would have been of it self sufficient to have convinced us of it. Who does not see that the *Greek Alpha* is nothing else but the *Hebrew Aleph*, and their *Beta*, but the *Hebrew Beth*? And whereas these names signify nothing but the names of the letters among the *Greeks*, they signify something else among the *Hebrews*; as we shall shew hereafter. Besides, the *Phenicians* had the same language as the *Hebrews*, as appears by the *Punick* words we find in St. *Austin*, which are *Hebrew* ones; for all the world knows, that *Carthage* was a colony of the *Phenicians*.

^a Brals, *Engl.*

The Hebrew
tongue
changed
during the
Captivity.

THOUGH the captivity of *Babylon* lasted but seventy years, it entirely changed the *Hebrew* language; so that the Jews brought back from thence, the *Chaldee* mixed with the ancient *Hebrew*. It is the opinion of the learned, that it was then that the *Hebrew* language ceased to be the vulgar tongue; and we have one proof of it in the book of *Nehemiah*^a, where *Ezra* and he, were obliged after having read the text of the law to the people, *to explain it*. Hence came the *Chaldee paraphrases*; for after the doctors had read the sacred books to the people in the synagogues, they began to explain them in the vulgar tongue, which was then the *Chaldee*. Some have called the *Hebrew Chaldee*, as *Philo* does, who says that the sacred books were written in the *Chaldee* language. Nor did the *Jews* confine themselves only to speaking *Chaldee*, they likewise wrote their books in this language, till the destruction of the Temple, and even afterwards; so that, the ancient *Hebrew* is now no where to be found in its purity, but in the books of the *Old Testament*.

The Hebrew
Characters
also
changed.

AND it is thought, that the *Jews* changed so much as their very characters, during the captivity. It is the opinion of *Eusebius* and *St. Jerome*, that *Ezra*, who collected the *canonical* books, and placed them in their order, wrote them in the *Chaldee* character. *St. Jerome*^b explains himself concerning it thus; *It is certain*, says he, *that Ezra a Doctor of the law, after he returned to Jerusalem, and the Temple had been rebuilt under the conduct of Zorobabel, found other characters, [than the ancient Hebrew] which are those we now make use of: whereas before that time, the Hebrew and Samaritan characters were the same*. *Eusebius* gives this reason for thus changing the characters; that *Ezra* dictated the sacred books, and that he gave them to the *Jews* in different characters, for fear they should intermix with the *Samaritans*. But the true reason is, that the *Jews* having lost their books, accustomed themselves not only to speak the language of the *Chaldeans*, but also to make use of their characters. The character now used in the *Hebrew Bibles*, is

^a ch. viii. 7. *M. Du Pin* (in the place last quoted) interprets this explaining of the Scripture by *Ezra* and *Nehemiah*, not to signify the turning it into *Chaldee*, as the more intelligible language, but the explaining the difficult places of it, so as to adapt it to the understanding of the common people; and offers several reasons to prove, that the *Hebrew* language could not be so entirely lost, as is here supposed, till some time after the captivity.

^b Preface to the books of Kings.

called *the square character*, from its figure ; and the *Chaldee* or *Assyrian* character, because it came from the *Chaldeans* ; and though it be different from the ancient *Hebrew* character, yet it still passes for the *Hebrew*. But what is surprizing, is, that the *Jews* should notwithstanding this novelty pretend, that there are innumerable mysteries contained in the characters which are at present found in the *Hebrew* Bibles, (that is, in these new characters,) under the form and figure of the letters, and under their different strokes and accents. All these mysteries must be very vain and imaginary, since the characters are novel. In support of this opinion, they say, that the law has ever since the time of *Moses*, been written in two sorts of characters, the one *sacred*, and the other *prophane* : and pretend, that the present is this *sacred* character, and that the *prophane* is that which *Ezra* left to the *Samaritans*, and has from them taken its name. The *Talmudists* themselves give the name of *Assyrian* to the *square characters* ; but, say they, this is not because it came from the *Assyrians*, but because the Law which is written in these characters makes the *Israelites* happy : the same *Hebrew* word which signifies *the people of Assyria*, signifying also, *happiness*. *Happy*, say the Rabbins, *is the Scripture, which God engraved with his own finger*.

Capellus and *Buxtorf* dispute with warmth about the truth and falsehood of these imaginations. But it is not very necessary, that I should here relate the reasons they bring on both sides, in order to judge whether the present *Hebrew*, or the *Samaritan* character be the more ancient. We need only to consider, 1st. that the letters of the *Greek* alphabet, are most like the *Samaritan* characters, when they are turned upside down ; and that letters were conveyed into *Greece*, by the *Phenicians*, who were neighbours to the *Hebrews* : and 2^{dly}. that we find that the characters which are written round the ancient shekels (one of which we have engraven in the table of ancient coins) were *Samaritan* ones. It cannot be said, that these shekels were *Samaritan*-money, because they have upon them the figure of the Temple with this inscription, *Jerusalem the holy*. The *Samaritans* were far from having so much esteem for that city. And here we shall observe by the by, that the shekels, on one side of which is the figure of *Solomon*, with some of the modern Jewish characters round it, are counterfeits ; for the law forbade the engraving the image of any man, even of a King.

Of the
Points,
and their
use.

THESE are remarks, which I thought of some importance to make; and to them I shall add another, which is no less necessary, and that is, that in the *Hebrew* language the *Vowels* are not written with the *Consonants*, but are written over or under them, and are made like *Points*, which is the reason why they are called by that name. It is disputed among the learned, whether these *Points* are as ancient as the language itself, or whether they were invented after the consonants. And it is somewhat difficult to conceive how a language could be without *Vowels*, and how it can be either written or understood, without them. But it must be known, that tho' these *Points* regulate the pronunciation of the *Hebrew*, yet this language has *Consonants* which can supply the place of these *Points*, and may be used as *Vowels*. And in the *Greek* alphabet, which is that of the *Hebrews*, the *Vowels* answer to these *Hebrew Consonants*, the *Alpha* to *Aleph*, the *Epsilon* to *He*, the *Eta* to *Cheth* or *Heth*, the *Iota* to *Jod*, and the *Omicron* to *Ajin* or *Gnajin*; and the ancient *Greek* alphabet had a letter, which answered to the *Hebrew Vau*. So that, the *Hebrew* might absolutely dispense with the want of *Points*; the vowels are easily to be supplied; and [and that, though it be granted, that] no consonant can be pronounced so as to be understood, without joining a vowel to it.

THE *Arabians* were long without *Points*; and to this day, among them, and in *Persia* and *Turkey*, the children learn to read without *Points*. The *Rabbins* use none, and yet they write not only their own, but also the *Greek* and *Latin* tongues, in an intelligible manner. They in their books, quote passages out of the *Greek* and *Latin* authors, and write them in their own characters, and without *Points*; and yet they who understand *Greek* and *Latin* read them, and easily enough understand them. But it must be granted, that this occasions ambiguities in many instances; so that, if the *Points* are novel in the *Hebrew*, the exact manner of reading the *Holy Scriptures* must be learned from tradition^a.

^a If our Author must here be understood to mean, that the removal of the *Points* leaves the *Scriptures* to an arbitrary or uncertain reading, unless we make tradition our guide, he seems to need no other confutation, than what Dr. Prideaux gives to that pretence; which is, that though many words may be thereby rendered more ambiguous if taken by themselves only (as all languages have words that are so) yet that the context does sufficiently confine the meaning of those words; so as not to leave them either ambiguous, or arbitrary in their significations. See *Connec. P. i. B. 5. Under the year 446. p. 284, 285. of the Folio Edition.*

And

And it is therefore of the greatest importance to know what judgment is to be made of the antiquity or novelty of these *Points*.

It is pretended, that the *Arabian*-grammarians were the persons, who found out the use of these *Points*, after the death of *Mahomet*; (*Leo Africanus* assures us of it) and that the *Jews* took the advantage of this invention, but that the novelty of them was a reason why they would not make use of them in the synagogues. And indeed, the Bibles which both they and the *Samaritans* read in their synagogues, have none. The most skilful *Jews* believe, that the invention of the *Points* is novel; they fix the date of it after the fifth or sixth century, and attribute it to the *school of Tiberias*; and they contend that their opinion is supported by these proofs.

When the Points were invented.

I. FIRST, that the ancient *Hebrew*, and the present *Samaritan* are the same language; but the *Samaritan* has no *Points*.

Proofs of their novelty.

II. THE second is drawn from the customs we have mentioned, which are universally observed in all the synagogues of the *Jews*. Though their printed Bibles have the *Points* set down, and the verses distinguished, yet they have a manuscript Bible in every synagogue, which is without accents, or *Points*, or any distinction of verses. And they would not be so uniform in this custom, if it were not extremely ancient. It may perhaps be derived from the form of the original copy of *Moses* it self, which was kept in the Ark. For the Rabbins grant, that that had neither accents nor *Points*; and they maintain that the *Points* were not in use from the time of *Moses*, and this is the reason they give, why the copy they make use of in the synagogues, is written in that manner. Besides, they have an extraordinary respect for this volume; they cover it with silk, and enrich it with gold and precious stones; they shut it up in a place made on purpose for it, and when it is taken out from thence, the people burst out into great cries of joy, and veneration; they never touch it, but with a great deal of ceremony; and in short, they pay a sort of religious worship to it.

III. A third proof of the novelty of the *Points*, arises from the testimony of a learned Grammarian, called *Elias the Levite*. He proves by the authority of the most skilful Rabbins, that they were invented and introduced by the *Jews of Tiberias*. So that, there is neither the name nor figure of any one *Point* in all the *Talmud*. If they had been in use,

when this vast work was composed, the authors of it could not have failed of speaking of them. Which reason is the more convincing, in that they had an hundred occasions of speaking of them. They treat expressly on subjects, upon which they not only could not have avoided it, but it may be even said, that they don't explain themselves clearly concerning them, because the vowels were not then in use. Such are their disputes about the different manner of reading the vowels of the same word. As for instance, the three consonants ד ב ר, *Daleth, Beth, and Resch*, make according as they are differently pointed, the two words *Dabar*, which signifies a *Word*, or *Deber* which signifies a *Plague*. So that, the *Talmudists*, to insinuate the two ways, which the same consonants could be pronounced, only write the consonants over twice, and say, don't read it so, (meaning the word which these consonants make) but so; without setting down either one pronunciation, or the other: which they could not do without the *Points*, and could therefore only insinuate that there were two different pronunciations, [but could not say, what those pronunciations were.] Whereas if the *Points* had been then established, how much more natural, and more intelligible would it have been to have set them down, and to have said, read *Dabar* and not *Deber*?

St. *Ferome* likewise says the same thing of the same word *Dabar*, in his *Commentaries on Jeremiah*^a; and from hence it is clear, that the use of the vowels was not found out, till after his time. *This Hebrew word*, says he, *which is written with three letters (for the Hebrews have no vowels, but they read according as the context directs, and every one's fancy leads him) if it be read Dabar, it signifies a Word; if it be read Deber, it signifies Death; and if it be read Daber, it signifies, Speak ye. And therefore the LXX, and Theodotion have joined this word to that which goes before it, and have translated it, putting the children and the young men which were in the streets to death, but Aquila and Symmachus have translated it, speak ye. This was a fair opportunity for St. Ferome to have spoken of the Points, and it may even be said, that it was necessary he should have done so, in order to have taken away all ambiguity, and determined the pronunciation*^b.

^a ch. ix. 21.

^b If the reader would see more about the controversy of the Points, he has it clearly stated, Prid. Con. P. i. B. 5. (Under the year 446. and p. 273-286, of the Folio Edition) together

A N D to the want of them is owing the difference which we find in the ancient *Chaldee, Syriac, and Greek* versions; because as the same words are without *Points* capable of different senses, interpreters have translated them differently: which would not have happened, if the *Points* had been then in use. This, I say, is the reason, why the *Greek* version of the LXX, is so different from the versions which are made from the *Hebrew*, as it is at present pointed. To which we may add, that the distinction of verses, and even of words, is novel, as well as the *Points*. And the ancient interpreters then read otherwise than we now do; and refer'd both those letters and words to the preceding part of the context, which we refer to and join with the subsequent part of it.

A N O T H E R reason of the difference which appears among all these versions, both with respect to one another, and the original text, as we now have it, is the resemblance that several of the *Hebrew* letters bear to one another. As for instance, the two letters *Resch* and *Daleth*, differ from one another, says St. *Jerome*, but by a very small stroke; and therefore the same city which some call *Reblata*, others call *Deblatha*. The letters *Jod* and *Vau* differ only, in that the one is bigger than the other; and this is the reason, according to the same Father's remarks, why in the same place of the Prophet *Ezekiel* some read *ey en*, that is *an eye*, and others *avon*, that is, *iniquity*. The difference between the letters *Beth* and *Caph*; *Gimel* and *Nun*; *Vau* and *Zain*, is likewise not great; nor is the *He* easily distinguished from the *Cheth*, or the *Teth* from the *Mem*. There are some letters also among the *Hebrews*, which though different in themselves, are yet pronounced in the same manner, as *Caph* and *Coph*, These four letters *Schin* or *Sin*, *Samech*, *Zain*, and *Tsade*, are all expressed by the letter *s*. And this is what has occasioned so many different readings, none of which (so much is the great providence of God to be admired!) are contrary to the catholick doctrine.

together with the Author's opinion of them. His opinion is, that though they are of human invention, yet that they were most probably invented soon after the time of Ezra; and that chiefly because of the great difficulty of teaching or learning the language without them. But whether this supposed difficulty be of sufficient weight to overballance all the proofs given of their much later invention, and to invalidate what is said above, must be left to the reader to determine. In order to which he may consult the Prolegomena to Masclaf's Hebrew Grammar, where he will perhaps find the contrary solidly proved.

T H A T

THAT what I have said concerning the resemblance the *Hebrew* letters have to one another, might be the better understood, I have thought it proper to adjoin here an *Hebrew* alphabet, that they who do not understand this language, may at least not be ignorant of the figure of its characters, and their names, pronunciation, and order. The Authors of the sacred books have no other figures or cyphers but these letters, and they make use of them to shew the different sections, into which some of the *Psalms* and Songs are divided. In some of them, a certain number of verses together all begin with the same letters, which follow on regularly in their order; which is often found in the *Psalms*, and for this reason some of them are called *Alphabetical*. Such for instance, is the 119th *Psal*m, the eight first verses of which begin with the first letter *Aleph*, the eight next with *Beth*, the eight next with *Gimel*, and so on to the letter *Thau*, which is the two and twentieth, and last letter in the alphabet: so that each of these two and twenty letters beginning eight verses, there must be 176 in the whole *Psal*m. But the design of the Prophet was not confined to the putting this useless ornament to his works; his intent was to make this *Psal*m an abridgment of all moral duties, and he has by this artifice included different maxims, as it were in the same class, that they might be the more easily retained. *Jeremiah* has divided his *Lamentations* in the same manner. Each chapter contains a certain number of *Strophe*'s or verses, in which the *Hebrew* alphabet follows in its order. And the *Greek* and *Latin* interpreters being at a loss how to express this art in their versions, have preserved the *Hebrew* names of these letters, and put them at the head of each *Strophe* or verse.

The HEBREW Alphabet, or Hebrew Letters, in which are to be consider'd,

The GREEK Alphabet, or Greek Letters, in which are to be consider'd,

Number or Order	The Name	Pronuntiation	Hebrew Name	Figure	Units	Figure	Greek and Latin Name	Pronuntia- tion	Number or Order
1	Aleph	a	אֵלֶף	א	1	A, α	ἄλφα Alpha	a	1
2	Beth	b, or v	בֵּית	ב	2	B, β, ϐ	βῆτα Beta	b	2
3	Ghimel	g	גִּימֵל	ג	3	Γ, γ, ϒ	γάμμα Gamma	g	3
4	Daleth	d	דָּלֶת	ד	4	Δ, δ, Ϝ	δέλτα Delta	d	4
5	Hé	h	הָא	ה	5	E, ε	ἐψιλὸν E little	e short	5
6	Vau, or Vav	v	וָו	ו	6	Ϝ	The Greeks express the Number 6 by this Mark Ϝ, and call it Epistemon Fav.		
7	Zain, or Zajin	z	זָיִן	ז	7	Z, ζ, Ϻ	ζῆτα Zéta	z ds	6
8	Hheth, or Keth	h, or k	חֵית	ח	8	H, η	ῆτα Era	e long	7
9	Teth	t	טֵית	ט	9	Θ, θ, Ϙ	θῆτα Thêta	th	8
Tens									
10	Jod	j	יָוֶד	י	10	I, ι	ῖωτα Iota	i vowel	9
11	Caph	c or k	כָּפֶף	כ	20	K, κ	κάππα Kappa	k, c	10
12	Lamed	l	לָמֶד	ל	30	Λ, λ	λάμβδα Lambda	l	11
13	Mem	m	מֶם	מ	40	M, μ	μῦ My	m	12
14	Nun	n	נּוֹן	נ	50	N, ν	νῦ Ny	n	13
15	Samech	s	סָמֶךְ	ס	60	Ξ, ξ	ξῖ Xi	x	14
16	Ain, ajin, ghain	o, or n, or gn	עָיִן	ע	70	O, ο	ὀμικρὸν O, little	o, short	15
17	Pé	p, f, ph	פָּא	פ	80	Π, π, ϖ	πῖ Pi	p	16
18	Tfadi	ts, or ft	צָדִיק	צ	90	Ϝ	The Mark of the Number 90, is G or Ϝ, which the Greeks call Kopphe, or Κοππα.		
Hundreds									
19	Coph	q, or k	קָוֶף	ק	100	P, ρ	ῥῶ Rho	r	17
20	Res, or Resch	r	רֵישׁ	ר	200	Σ, σ, Ϻ	σίγμα Sigma	s	18
21	Schin	sch	שִׁין	ש	300	Τ, τ, Ϛ	ταῦ Tau	t	19
22	Thau	th	תָּוֶן	ת					
					400	Υ, υ	ὕψιλὸν Y little	y, u french	20
					500	Φ, φ, ϕ	φῖ Phi	ph	21
					600	Χ, χ	χῖ Chi	ch	22
					700	Ψ, ψ	ψῖ Psi	ps	23
					800	Ω, ω	ὠμέγα O great	o long	24
					900	Ϟ	The Greeks mark the Number 900 by this Figure Ϟ, which they call Senti, because it is made of a Sigma revers'd, and a Pi within it.		

The Hebrews have five final Letters, ך Caph; ם Mem; ן Nun; ף Pe; and ץ Tsade, which are never used but at the end of words, and these Letters express the Numbers, 500, 600, 700, 800, and 900.

There are several Hebrew letters which are like one another, namely, Beth and Caph; Gimel and Nun; Daleth, Resch, and Tsade; He, Lamed, and Mem; Kaph, and Ph; Teth, and Tsade; and so on.

The Hebrews have five final Letters, ך Caph; ם Mem; ן Nun; ף Pe; and ץ Tsade, which are never used but at the end of words, and these Letters express the Numbers, 500, 600, 700, 800, and 900.

There are several Hebrew letters which are like one another, namely, Beth and Caph; Gimel and Nun; Daleth, Resch, and Caph final; He, Cheth, and Thau; Jod, Vau, Zain, and Nun final; Teth and Mem; Samech and Mem final; Ain and Tsade. And the best way to know them perfectly, is to consider them one above another, thus,

ב ג ד ה ו ט ס ע
ב נ ר ח ז מ צ
ב ת ך

These three Characters, the Epístemon Fav Ϝ, the Kopphe ϝ, and the Sanpi Ϟ which are no letters, shew that the Greeks formerly made use of the three Hebrew letters, Vau, Tsade, and Koph, in the place of which they substituted these three Characters, in order to preserve the ancient order in their arithmetick; and this shews that they receiv'd their Alphabet from the Hebrews.

THESE

THESE are partly the reasons, which have induced me to place an *Hebrew* alphabet here, and to set down the name, figure, and pronunciation of the letters, both in *Greek* and *Latin*; and to join with it a *Greek* alphabet. This last may serve to shew, that the *Greeks* owe all their learning to the *Hebrews*, since they have borrowed the very names of their letters from them. One proof of which, is, that these names signify nothing among the *Greeks*, but barely the names of the letters. For what do the words, *Alpha*, *Beta*, *Gamma*, signify, but barely the names which are given to some letters, and that without any reason, but that they come from *Aleph*, *Beth*, *Gimel*, &c.? whereas in *Hebrew*, these words signify something besides barely the characters, which are expressed by them. *Aleph* signifies an *Ox*, or a *Chief*; *Beth* a *House*; *Gimel*, *Fullness*; and so of the rest. I have here given these letters the same pronunciation which St. *Jerome*^a gives them.

BUT though I thought it necessary to place an *Hebrew* alphabet here, yet I have only mentioned the consonants in it; I had not room to say any thing of the *Vowel-points*, nor if I had, should I have had the same reasons to mention them, because they are of late invention. The most skilful of the Protestants agree that they are so. The learned *Walton* proves it in his *Preface to his Polyglott*: and has taken what he says of it, from a treatise which was written by *Ludovicus Capellus*, under the title of, *The Secret of the Hebrew points discovered*. One very strong argument for the novelty of these *Points*, likewise is, that not one of the ancient Fathers of the Church, either *Greek* or *Latin* speaks of them; which is a manifest proof, that they were not in use in their time. Which silence is remarkable, especially with regard to *Origen* and St. *Jerome*. For the former collected the first *Polyglotts* of the Scriptures, of which we shall speak hereafter; and the second, was acquainted with every thing that related to the *Hebrew-Grammar*, and criticism.

BUT I shall not tarry, to confute the reasons of those who contend for the antiquity of the *Hebrew-points*; what I have here said of this language, has been only to give the reader a slight notion of it. Only this consequence ought to be attended to, that since it is from tradition alone, that we know how to read the *Hebrew*, it must be likewise from the same tradition that we must derive the interpretation of it. And let

^a *Letter to Paula*.

none therefore be so rash, as to undertake to read the *Holy Scriptures* without a guide, without consulting the holy Fathers, who preserved them for us. But by this, I would not be understood to mean, that it is forbidden to make use of our own strength, or to employ our understandings and leisure, in acquiring the knowledge that is necessary in order to it, especially that of languages in general, and above all the *Hebrew* tongue. It is necessary that the idioms or proprieties of this language at least be known. The *Greek* and *Latin* interpreters have preserved many of these idioms in their versions; and it will be very difficult to understand the Scripture, unless we know something of them. And I shall therefore here give an account of some of the most considerable, and most common ones.

THE *Hebrew* language has no *Cases*, that is, the *Nouns* are indeclinable; and from hence it is, that when the *Hebrews* express a thing in a language, which has *Cases*, as the *Greek* or *Latin*, they are not very exact in distinguishing the *Cases*, but put the *Nominative* for the *Ablative*. The *Verbs* in *Hebrew* have no *Present*, or *Imperfect tense*, in the *Indicative*; the *Preter tense* serves for all three. *I believed, and therefore have I spoken*, is as much as to say, *I believe, and therefore I speak*^a. The *Participle* is also sometimes taken for the *Imperfect tense*, as in that expression, *going after idols*, that is, *ye went*^b. They have neither the *Comparative* nor the *Superlative degrees*, to compare things by, but barely make use of the *Positive*; *It is good to trust in the Lord, rather than in men*^c. The *Latin* interpreter instead of translating it *good*, should have rendered it, *better*; that is, *it is more for our advantage*. So that it is the sense, and context, that must shew when there is a *comparison* concealed under a bare *positive* expression.

THIS language is also not very copious; it has but one thousand and twenty two roots, from which all the words in it are derived; and this makes it necessary to make use of the same *Noun* and the same *Verb* to express very different things. The change of the *Conjugation* changes the sense of the *Verbs*; which if an interpreter neglects to express, his version cannot be faithful; or at least, it cannot be free from obscurities, and equivocal expressions. There is a great deal of difference between *speaking well*, and *speaking ill* of one, between *blessing* and *cursing*;

^a Ps. cxvi. 10.^b 1 Cor. xii. 2. *Vulgate*.^c Ps. cxviii. 8. *Vulgate*.

and yet the same *Hebrew-verb* signifies both these things, according to *the conjugation* it is in; that is, according as it is differently pronounced, and the consonants of which it consists, are differently sounded. The *Hebrew-conjugations* have also great energy and force in them. They express not only the action, but also the manner how it was done; and whether a person acts by himself or another; which make different senses, and ought to be well distinguished: for if, for instance, we had the original words of JESUS CHRIST, we might then perceive, that, when he said, *The son of man knoweth not the day of judgment*, he might have so pronounced the *Verb*, that it would according to the *Conjugation* in which he put it, have signified, that the son of man did not *make known* the day of judgment. It is certain that this passage of St. Paul, *Then shall I know [God] even as I also am known^a*, is to be understood thus, *God will then make me to know him*. In the *Conjugation* which the Grammarians call *Hiphil*, the *Verb* signifies a double action; *emigrabit*, that is, *emigrare faciet*; *They reigned*, that is, *They made a king to reign over them*; *The Spirit asketh for us*, that is, *maketh us to ask^b*; *Deus triumphat nos^c*, that is, *Causeth us to triumph*. The *Nouns substantives* in *Hebrew* have sometimes the force of a *Verb*; *O God, my Justice^d*, that is, *who justifiest me*; and this word also signifies him, *who is justified*.

THE barrenness of the *Hebrew* tongue appears in nothing more, than in the *Prepositions* or *Conjunctions*. They are numberless in other languages, but this has but four consonants, which supply the place of all the *Prepositions*; and the *Grammarians* call them *Serviles*, because they *serve* for all. It is almost impossible to set down their significations exactly; which is the reason, why the *Greek* and *Latin* interpreters confound them, by always using the same particle where the *Hebrews* use the same: as for instance, they use the particle *š*, *if*, to express both admiration, surprize, and affirmation.

BUT it is impossible for me to mention here every manner of speaking which is peculiar to the *Hebrew* language; I can only touch upon some of them. The *Hebrews* often make use of round numbers, and neglect the odd part of the sum, whether it be more or less. These ex-

^a 1 Cor. xiii. 12.

^b Rom. viii. 26. *Vulgate*.

^c 2 Cor. ii. 14. *Vulgate*.

^d Psal. iv. 1. *In the Eng.* my righteousness.

pressions, *always, for ever, throughout all ages, throughout all generations*, do not always signify *an eternity*, but only a long space of time, such as the persons then alive would not live to see the end of. Great notice must likewise be taken of the stress, which they sometimes lay upon certain words, which they apply to several uses. They have *Nouns* sometimes to supply the place of the *Pronouns*. *Thou shalt heap coals of fire upon his head^a*, that is, *upon him*. And it is the same as to the word *Etsem*, which signifies, a *bone* or a *body*; for the words, a *bone* or *body* supply the place of *Pronouns*. Thus by *the body of sin* we are to understand *sin* it self^b; by *the body of death*, *death* it self^c; and by *the body of the Church*, *the Church* it self^d. *The fulness of the Godhead dwelleth bodily*, that is, *the Godhead* it self dwelleth^e. This expression, *The son of man*, does likewise sometimes supply the place of a *Pronoun*; *The son of man hath not where to lay his head*, that is, *I have not where to lay my head^f*. The ambiguity of some words in *Hebrew* has also been often the occasion of mistakes. *Caran* signifies, *to shoot out with horns*, or *to cast rays about like horns*; and interpreters have followed the first sense, in speaking of *Moses* when he came down from the mountain^g: and the painters from them have drawn him with *korns*, instead of those *rays of light*, which appeared over his head, and with which the eyes of the spectators were dazzled, as *St. Paul* very clearly expresses it^h. The *Hebrews* have some words which are almost unbounded in their signification. Such is the word *Davar*, which interpreters render by *Verbum*, a *Word*, it signifies almost every thing whatsoever. Such is the word *Vasa*, *Vessels*, which they use for all sorts of instruments, *Vasa mortisⁱ*, *Vasa belli^k*, *Vasa Psalmi^l*. They make likewise a most singular use of the words *Sons* and *Daughters*; *Arrows*, are the *Daughters of the quiver^m*; *Fruitful fields* are the *Sons of the oilⁿ*; *Islands* are the *Daughters of the sea^o*; and *Criminals* are the *Sons of*

^a Rom. xii. 20.^b Rom. vi. 6.^c Rom. vii. 24.^d Col. i. 18.^e Col. ii. 9.^f Matt. viii. 20.^g Ex. xxiv. 29.^h 2 Cor. iii. 13.ⁱ Pf. vii. 13. *Vulg.* Instru-ments of death, *Eng.*^k Jer. xxi. 4. *Vulg.* Weapons of war. *Eng.*^l Pf. lxxi. 22.*Vulg.* The Psalter. *Eng.* Thus we find, *vasa decoris tui*, Ezek. xvi. 17. *Vulg.* Thy fair jewels. *Eng.**Vasa gloriæ tue*; Ezek. xxiii. 26. *Vulg.* Thy fair jewels. *Eng.* *Vasa iræ sue*, Jer. l. 25. *Vulg.* Theweapons of his indignation. *Eng. &c.* ^m Lam. iii. 13. *Vulg.* Arrows of the quiver. *Eng.*ⁿ *In cornu filio olei*. Isai. v. 1. *Vulg.* In a very fruitful hill. *Eng.*^o *Filia maris*, Isa. xxii. 10.*Vulg.* Daughter of Tarshish. *Eng.*

death^a; and the word *Son* also signifies a *Disciple*, the *Sons of the prophets* are the *Disciples of the prophets*^b. *The shadow of death* signifies a *destructive shadow*^c; and a *Covenant of salt*, is an *eternal and unchangeable* one^d. Because the *Hebrew* weights were made of stone; therefore the word *Even*, which signifies a *stone*, is often taken for the *weight* it self^e. The number *seven*, with the *Hebrews* signifies a *great Multitude*^f. *To have one's soul in one's hand*^g, is, *to be in great danger*. *Courage*, is sometimes taken for an *Army*; *The hearing*^h, for a *Noise*; *to Sit*ⁱ, for *to Dwell*; *Pretious*^k, for *Scarce*; *Righteousness*^l, for *Aims*; *Heaven*^m, for *God*; the *Soul*ⁿ, for the *Life*; the *Strength of the Lord*^o, for the *Ark of the Covenant*; *One*, for the *First*^p; the *Mouth of the sword*^q, for the *Edge of the sword*; *Labour*^r, for *Grief*; a *Lanthorn* for *Life*; and the *Voice of God*, for *Thunder*^s. The word *Horn*^t, signifies *Power*, and *Strength*; and those of *Cup*^v and *Cord*^x, signify an *Inheritance*. The same word repeated twice in different *Cases*, shews the *excellency* of a thing, and supplies the place of the *Superlative*; thus, *Holy of Holies*, is, *the most holy*; *Vanity of vanities*, is, *the greatest of vanities*; and *Song of Songs*, is, *an excellent Song*. When a *Noun* is repeated twice in the same *case*, it expresses a great multitude, *homo & homo natus est in eay*, that is, *a great multitude of men were born in the midst of her*; *the people and the people*, that is, *all the people*; *duo & duo ingressi sunt*^z, that is, *they went in two by two*. I shall say nothing particularly of *Figures* and *Metaphors*, they are common to all other languages.

^a Filius mortis est, 2 Sam. xii. 5. *Vulg.* He shall surely die. *Eng.*
^b 2 Kings. ii. 3.
^c Job iii. 5. ^d Num. xviii. 19. ^e See page 254. ^f 1 Sam. ii. 5.
^g Psal. cxix. 109. ^h Auditus super auditum. Ezech. vii. 26. *Vulg.* Rumour upon rumour. *Eng.*
ⁱ Seditis. 2 Sam. vi. 2 *Vulg.* Who dwelleth. *Eng.* ^k 1 Sam. iii. 1. ^l Psal. cxii. 9.
^m Deut. iv. 26. Dan. xli. 26. ⁿ Animam suam. 1 Sam. xix. 5. *Vulg.* His life. *Eng.*
^o Psal. lxxviii. 61. ^p Gen. i. 5. *Vulg.* ^q Ore Gladii. Josh. x. 30. *Vulg.* The edge of the sword. *Eng.*
^r Laborem, Psal. xxv. 18. *Vulg.* Pain, *Eng.* ^s Psal. xxix.
^t Psal. xviii. 2. ^v Psal. xvi. 5. ^x Jer. x. 20. ^y Psal. lxxxvii. 5. *Vulg.*
^z Gen. vii. 9. *Vulg.* To which it may be added, that when any thing is said to be to God, or before the Lord, it denotes the excellency or degree of that quality of which it is spoken. Thus Nimrod is said to have been a mighty hunter before the Lord (Gen. x. 9.) that is, a very great hunter. Moses is said (Acts vii. 20. Greek) to have been fair to God, i.e. exceeding fair. And thus the weapons of our spiritual warfare, are said (2 Cor. x. 4. Greek) to be mighty to God.

THE *Hebrew* has also an energy which the versions cannot equal; but if they could, and we could perfectly understand the Scriptures, without understanding it, yet it would be a sufficient motive to learn this language, that it has been consecrated by the mouth of God. Thus we see in Ecclesiastical history, that the Fathers of the Church advised virgins and pious women to the study of it. St. *Jerome* does so, in his letter to *Paula* upon the death of her daughter *Blesilla*; *What all Greece admired in Origen*, says he, *we have seen in this girl, she, not in some months, but in a few days, learned Hebrew enough, to sing, and to understand the Psalms as well as her mother.* The Fathers and the canons go farther than this, with regard to Divines, and those who by their dignity are obliged to explain the Scripture, for they absolutely require it of them. *Clemens the fifth*, in the general Council of *Vienne*, ordered that *Hebrew Professours* should be established in the Universities. And indeed, is it not a shame for a minister of God, not to understand the language in which he spake, but to want an interpreter to explain it to him? Historians tell us, that *Themistocles* resolved rather to employ a whole year in learning *Persian*, than speak to the King of *Persia* by an interpreter: and what then, ought not he to do, who is obliged to converse daily with the King of Kings, to receive his orders, and carry them to the people? To which I add, that the having recourse to the original is absolutely necessary, when either passages are obscure, or the copies vary, or interpreters disagree. The rule which St. *Jerome*^a and St. *Austin* prescribe, is, *Ut ei linguæ potius credatur, unde est in aliam per interpretes facta translatio*: *Recourse*, says St. *Austin*^b, *must be had to the Original.*



C H A P. VI.

The Purity of the Hebrew text; its Authority. Of the Massorites; the care they took to preserve the text; their manner of explaining it; and what the Massora and Cabala are.

THE Authority of the Holy Scriptures is so evident, that they have no need of any other proof of it, than that character of truth, which shines in them. But nevertheless, it may be of use to shew, that these

^a Letter to *Sunela* and *Fretela*. ^b *De Doctr. Christiana.*

divine books which were written, as we have seen, in *Hebrew*, the language of the Patriarchs, have been preserved down to our days without any corruption; and the same judgment is also to be made of those other books of Scripture, which have been since written in *Greek*. But before we prove the purity and integrity of these original texts, it is necessary to remove a prejudice, which may arise from the variety of different readings, which is found in the manuscript and printed copies of the Bible. The learned make no scruple of acknowledging, that this variety is owing to the negligence of the Copists; but this concession does by no means render the *Hebrew* text suspected; because this variety but seldom happens, and is moreover of no consequence, since neither faith nor morality suffer by it. This is an observation that Cardinal *Bellarmino*^a has made; *These different readings*, says this Author, *don't hinder the Scriptures from being perfectly pure. This variety is found in words only, which make the same sense, or at least make no considerable alteration in it.*

THE ancient Fathers indeed, complain often, that the Scriptures were corrupted; but this complaint, as the same Cardinal judiciously observes, does not at all affect the true Jews, or the *Hebrew* Text, but only the *Greek* Versions of *Aquila*, *Theodotion*, and *Symmachus* who were Gentiles; they had been Jews for some time, but they had afterwards apostatized^b. It is of them St. *Jerom* speaks, when he says he undertook a translation of the Scriptures, in order to discover all the places, which the Jews had omitted, or altered. *Justin Martyr* in his dialogue with *Trypho*, strongly accuses the Jews of giving a very different interpretation from that which the LXX. had given, to this prophecy, *Behold a virgin shall be with child*. But this was not, that the Jews had corrupted the *Hebrew* word *Alma*, which was in the text when the LXX. made their version^c; but that *Aquila*, instead of *a virgin* which *Alma* signifies, had absolutely put *a young person*. *Trypho* the Jew, with whom *Justin Martyr* disputes, defends the Jews very well as to this point, and proves, that they have not corrupted the Scriptures. And it is past doubt, that they have not; for as St. *Jerome*^d observes, before the birth of JESUS CHRIST, they had made no malicious alterations in them. If they had, our Saviour and his Apostles, who cast so many reproaches upon the *Scribes* and *Pharisees*, would not have passed over in

^a *De Verbo Dei*. lib. 2. cap. 2. ^b See Du Pin's *History of the Canon*, &c. B. 1. ch. 4. §. 4. ^c *And is so still*. Isai. vii. 14. ^d *Comment.* Isai. ch. ii.

silence so great a crime ; but they never did accuse them of it^a ; so far from that, that J E S U S C H R I S T seems to justify them from this charge, since he invites them to consult the Scriptures. For he either would not have referred them to a falsified Scripture, or would at least have forewarned them of it.

N O R is it less evident, that the Jews cannot have corrupted the Scriptures, since J E S U S C H R I S T appeared in the world ; because all the passages which he or his Apostles have quoted out of the *Old Testament*, are found to be the same in their books, as in ours. For I cannot imagine it possible, that any one should carry his extravagance so far as to say, that J E S U S C H R I S T did not quote these passages as they then were, but as he foresaw they must one day be altered. Besides, what design could the Jews have had in doing it ? Was it the hatred they had against J E S U S C H R I S T ? If so, why should they leave all the passages which relate to him, and contain the greatest mysteries of religion untouched, and amuse themselves with altering passages which are indifferent and of no importance ? It even often happens, adds *Bellarmino*, when there is a various reading, that the *Hebrew* text is more contrary to the Jews than the *Greek* and *Latin*. *Can it be any way probable, as St. Austin excellently well observes, that they would take away the truth from their own books, in order to deprive us of the authority of them ? and that men who are dispersed all over the world, should have done this in concert, without any one's knowing of it ? It is contrary to good sense, to believe, as the same Father goes on, that the Jews, how great soever their malice might be, should be able to execute such a design as this upon so many volumes which were dispersed all over the world.*

To suppose this, were to know little of the attachment and zeal of the Jews, for the Scriptures. *Josephus* and *Philo* assure us, that they would have undergone all sorts of torments, rather than have taken a letter from it, or altered a word in it. A copy, which had only one fault in it, was by them thought polluted, and not suffered to be kept above thirty days ; and one that had four faults, was ordered to be hid in the earth. *This, says St. Austin, is a most visible effect of the providence of God over his church. It pleased him, that the Jews should be our librarians ; that, when the pagans reject the oracles of the ancient Prophets concerning J E S U S C H R I S T, which we*

^a See Mede's works, p. 785. where he seems to declare himself of opinion, that the Apostles have in some places corrected the Hebrew text, and gives instances of it.

quote against them, as being invented by us; we might refer them to the enemies of our religion, who will shew them in their books, the same prophecies, which we quote against them. But the Scriptures in the hands of a Jew at present, are like a looking-glass in the hands of a blind man, in which every body else sees all things, but he sees nothing at all.

By these books of the Jews, I mean, the *Hebrew* text of the *Old Testament*; which has not been only in the hands of the Jews, but also in those of the Christians; and if then the Jews had attempted to make any considerable alteration in it, the HOLY SPIRIT which guided the Church, and the men who in all ages have defended her, would not have continued silent.

The artifice of the Jews to take a way from us some Prophecies.

I Do not deny, but that in the places, where there were two readings, the hatred of the Jews against the Christian religion, has been such, as has made them prefer that reading, which was less favourable to it. We have a considerable instance of this in the 22d. *Psalms*, where formerly the text was *Carn*, that is, *They have pierced*, and perhaps in the margin was *Carie*, which signifies, *as a lion*. But the modern Jews have put that into the text which was in the margin, and thrown that into the margin which was in the text, in order thereby to deprive us, if they could, of a famous prophecy, which shewed that *the hands and feet of JESUS CHRIST*, would one day be pierced. We prove that the moderns have made this alteration in the Bible, by the ancient books of the Jews; besides, this prophecy cannot even now be reckon'd to be expunged out of the *Hebrew* Bibles, since it continues in the margin, and the Jewish criticks take notice of it.

It is true, *Justin Martyr* complains, that they had blotted out of the 96th *Psalms*, these words, *God established his kingdom by the tree*; but as this passage is not in the *Septuagint*, it is probable, that it never was in the text. It was indeed *by the tree that God established the kingdom*; and *Justin Martyr* thinking that this was expressly said in Scripture, or his memory deceiving him, or from some other cause, he was brought to believe, that they had blotted out, what he thought had formerly been written.

THE Rabbins indeed themselves speak of some alterations made in the Scripture by the Doctors of the Law, which they therefore call *The corrections of the Scribes*; but the number of them is very small. They reckon but six in all, and not one of them relates to JESUS CHRIST, or to religion. In what manner soever these passages are read, they are equally indifferent; and besides, these alterations were made by *Ezra* and the *Men of the Great Synagogue*.

gogue, who at the return from the captivity of *Babylon*, collected together the sacred books, revised them, and made these slight alterations in them.

NOT that I here pretend to say, that all the *Hebrew* copies are correct. In such an infinite multitude of manuscript and printed copies, the Copists and Printers may have let many faults escape them; but this is an entirely different thing from those alterations, which are pretended to have been made maliciously. These faults of writing or printing are easily corrected, and the sacred books have this inconvenience in common with all other ancient books, which have been often transcribed. A Rabbin, in *The preface to his commentary on the first prophets*, speaks thus; *The Men of the great Synagogue, who restored the sacred books to their first condition, found certain places written differently in different copies; and then they followed the greatest number. But when the thing could not be so determined, and they knew not which to choose, they either inserted the word into the text, without pointing it, or they put it in the margin, without inserting it into the text.* But since we are entred thus far into the discussing of this matter, it is necessary in order to make it the more intelligible, that we give an account of the secret which the Jews invented, in order thereby to preserve the purity of the Scriptures, and to prevent any alterations from sliding into them. This secret they call *the Massora*; and I come now to explain both what the word signifies, and what the *Massora* is concerned about.

Massora is an *Hebrew* word, which comes from the verb *Masar*, which signifies *tradere, to deliver from hand to hand*. So that the *Massora* is the same thing as the ancient doctrine, which *passing from hand to hand* is preserved by the channel of tradition. The Idea the Jews give us of this word, is, that the *Massora* is a piece of criticism, which examines how many times the same word is found in Scripture, in what places, and how it is written, the different senses in which it is taken, and the different manner in which the passages may be read, that so the true manner of reading might not by any means be changed. The extreme exactness of the authors of this piece of criticism, is scarce conceivable. They are not content with reckoning up the verses of each book, or each section of the law, but they likewise mark that verse which is in the middle of it; and at the end of every book or section they set down how many verses there are in it: as for instance, they reckon 1532 verses in *Genesis*, and mark the fortieth verse of the 27th chapter for the middle one. And besides the figure, they likewise add a sym-

The M. s. for.

bolical word which expresses the same number; by which they intended to prevent any of the verses from being cut off, divided, or confounded. In the verses, they reckon how many begin with such and such letters, what letters they consist of, and how many they have.

AFTER the verses, the *Massorites* examine every particular word. They mark the difference of the copies where there is any, and shew which of the two different words is to be preferred. All which is shewn by particular marks, so that you see by them which is the best reading, whether that in the margin, or that in the text. They distinguish full words, which want no letter to be supplied, from defective ones, where some letters are wanting. They express what place in a verse a word is in, whether at the beginning, in the middle, or at the end of it. And of some words, they set down how often they are found.

NOR did the diligence of these Rabbins confine it self to these cares only; they took care of every particular letter also. With regard to the consonants of the *Hebrew* Alphabet, which are two and twenty in number, they set down their number, situation, and size. Their number, by reckoning how many of each of them were to be found in each book; their situation, by declaring that some were to be placed above the line, and others below it, some in their natural figure, and some reversed; and their size, by declaring that some must be great letters, and some small: as may be seen in some of their Bibles, which are printed with all this exactness. *Buxtorf* has explained all this, in his accurate *Treatise on the Massora*. And we see likewise some of these books of the Jews, written in this manner. And in all this, there are, according to their Doctors, great mysteries, which they employ themselves much more about, than about the true sense of the Scripture.

As to the Vowels, or *Points*, this is what the *Massorites* have shewn their learning in; since, as we have seen, these *points* determine the true manner of reading the text of the Bible, which being without *points* before their time, might have been read different ways. But the true way of reading could only be known by tradition; and it was this tradition which the *Massorites* consulted, when they added the *points* to the consonants: for they did not do it by guess-work. So that, though no one is under a necessity of reading the *Hebrew* text as they read it, especially since we know,
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by the *Greek* versions, which are more ancient than the *Massorites*, that it was read otherwise; though, I say, we may read the *Hebrew* text otherwise than they do, yet generally speaking the sense of the *Hebrew*, as at present pointed, appears better corrected, and is much more natural, than that of the ancient *Greek* version; as evidently appears from the versions which are made from the *Hebrew*, as the *Massorites* have given it us. The *points* take away all that ambiguity from the text, which it had before. They who have succeeded the *Massorites*, have set down the different manner in which these points ought to be placed, lest any one, under pretence of correcting them, should corrupt the text. And in order to this, they tell how many times certain words which are pointed in such and such a manner, are found in the Scripture, and in what places, and in what sense. Many of the Jews attribute the *Massora* to *Ezra*, and the *Men of the great synagogue*, some of which were the *latter Prophets*. Others pretend, that it is the work of the Rabbins, who taught in the famous Academy of *Tiberias* in the fifth century. But the *Massora* is neither the work of any one author, or of any one age, since the latter Rabbins have much increased it. It is most probable, that it began before the school of *Tiberias*, in all appearance at the time when all the Scribes and Pharisees, neglecting the sense of the law, applied themselves only to the bark of it. This work, as I have said, is useful in itself, but some admire it too much, thinking that it is now impossible, that any error, alteration, or corruption should ever happen to the *Hebrew* text. And others carry their contempt of it too far, as if it were an useless labour, and more worthy of idle men, than of men who were masters of any truly valuable qualifications.

THE two keys of the *Massora* are the *Keri* and the *Ketib*. The first of these words signifies *to read*; the second, *to write*. Instead of putting *Keri* in the margin, they for brevity's sake, put only the first letter of this *Hebrew* word, which is a *Coph*; and which is to inform the reader, that he must read the word which is marked in the margin, by that letter, but must read it with the *points* which are set down in the text. The mark of the *Ketib* is a little circle which refers the reader to the word which is in the margin, under the *Coph*. It was the different readings which made the *Massorites* make these notes; they thought fidelity required of them, not to dissemble this diversity. And therefore they put in the text the words

*The two
keys of the
Massora.*

which they found in most manuscripts, though they suspected them; and put the words which they found in some other manuscripts, in the margin; and when they judged that these words in the margin made a more natural sense, they put a mark to shew that they were to be read with the *points*, which they had put to the words in the text.

AND what might likewise give occasion to these notes, is, that there are several names which the Jews, either out of religion, or contempt, dare not pronounce. When they meet with them in the text, instead of pronouncing them, they pronounce the names which are in the margin. For instance, whenever they meet with the name of God *Jehovah*, instead of *Jehovah* they always read *Adonai*, or *Elohim*. And for this reason, they never write it with the *points* which are proper to it, but give it the *points* of one of these two words. So that, when these four letters, *Yod, He, Vau, He*, come together and make one word, they are always pronounced either *Adonai*, or *Elohim*. This is the great ineffable name of God, which consists of four letters. The people were not suffered to pronounce it, the priests alone had that privilege, and that only in the temple, when they blessed the people; and from hence it is, that as this holy name has not been pronounced since the destruction of the temple, its true pronunciation is now lost. For *Galatinus* in the Sixteenth Century, was the first who thought fit to say, that it ought to be pronounced *Jehovah*. Which did not happen without a very particular providence of God, who was pleased, that when the Jews lost the temple in which the true God was worshipped, they should at the same time lose the use of the true pronunciation of his august name. It happened, I say, because being no longer willing to be their God, (for the destruction of the temple was an authentick testimony of the divorce which he gave them) he would not leave them the power of so much as pronouncing his name. This respect, which they had for the name of God, or the custom of not pronouncing it but in the temple, was a thing very ancient among them; *Josephus* and other ancient authors speak of it, and we have marks of it in the *Greek Version* of the LXX. Neither the name of *Jehovah*, nor any that comes near it, is once to be found in the whole version; but in all the places of Scripture where this word is, they put in the room of it a *Greek* word, which signifies *Lord*, and answers to the name *Adonai*, which signifies the same thing.

THE *Keri* and *Ketib*, being originally owing to the various readings in
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the ancient copies, it is from thence evident, that they could not have been invented till long after these books were written : whose writers could not be ignorant of the true sense of what they wrote. The readings which are marked by them, are yet found in several Bibles. And it was an ancient custom among the Jews, as appears by the *Talmud*, to substitute more pure and modest words, in the room of such as were grown obsolete and obscene

AND it must be also observed, that the Jews of *Babylon*, and those of *Palestine* make use of copies, which are somewhat different from one another. Which difference arose from the jealousy there was between the *School of Tiberias*, and that of *Babylon*. One of the chief businesses of these Academies, was to correct the text of the Scripture with the utmost exactness. Rabbi *Jacob* the son of *Nephtali*, therefore generally called *Rabbi Ben Nephtali*, who taught at *Tiberias*, made an Edition of the Bible which passes among the *Western* Jews (as those of *Palestine* were called) for the most correct. And Rabbi *Ben Ascher* made one in the *School of Babylon*, which is esteemed as the best and most exact by the *Eastern* Jews. The reputation of these two Doctors, and the zeal their disciples had for their glory, was the cause of this division of these two famous Editions among the Jews, one of which is called the *Eastern*, and the other the *Western*. There is no one essential difference between these two copies; what there is, is about some *points* and *accents*; and the disputes therefore between the partizans of these two Editions, are nothing but a grammar-war.

We come now to speak of the *Cabala*. This word properly signifies *re-* The Ca-
bala. *ception*, and therefore the *Massora* and *Cabala* are two relative terms, one of which signifies what is *delivered*, and the other what is *received*; so that the *Massora* and *Cabala* are the same thing in different respects; but according to the use the Jews make of them, there is a great deal of difference between them^a. For the *Massora* with them, is a criticism upon the letter of the Scripture, upon the number of verses, words, letters, and *points*, founded upon the tradition of the Ancients : but the *Cabala*, is the knowledge of the different mysteries which are contained under the literal sense of the Scripture, and which as the Jews pretend, the *Elders of Israel* received from *Moses*. This doctrine which *Moses* delivered *viva voce*, and which [say they] was received from hand to hand, and so conveyed down

^a See Du Pin's *History of the Canon*, &c. B. I. ch. 4 §. 6.

to the present time, is what the Jews call the *Oral law*, and is respected by them as much as the *Written law*. And it is certain that the Scripture is allegorical. St. *Paul*^a assures us, that whatever happened to the Jews, was *a figure* of other things, which all related to JESUS CHRIST, and his Church. We find abundance of passages of the *Old Testament* explained in this manner in the *New*: and there are in the *Chaldee Paraphrases*, and other works of the Rabbins, a great many places which the Jews explain of the *Messiah*, though they are to be understood in the literal sense of some other person, whom the sacred writers had also in view. So that, this sort of *Cabala* might come from *Moses* and the Prophets, who taught by word of mouth as well as by writing, that JESUS CHRIST was the fulness of the law, and that every thing which passed among them, was a type of him.

BUT the *Cabala* at present in use among the Jews, is very different from this. It seeks for mysteries, not in the events and things which the Scripture relates, but in the letters, the *points*, and the manner in which it is written. They, like Chymists, wrap up these pretended mysteries in extraordinary and unintelligible words, in order to conceal the absurdity and extravagance of them; and it is wholly owing to the favour of this obscurity, that this trifling science is not only established, but credited. This *Cabala* was the work only of the latter Rabbins; a novelty which the Jews gave into, and some Christians also have suffered themselves to be surprized into it. It is a lamentable thing to see, in what manner some Doctors of the *Cabala* sport with the words of Scripture, and pretend out of a combination of letters by shortening, lengthening, and taking the numeral letters from words, to build whatever they please upon them; to find mysteries and hidden truths in them; and even the means, (so great is their extravagance) of making themselves familiar with the Angels in heaven.

THE Cabalistical Jews divide the *Cabala* into three sorts. By the *first*, they pretend to shew, that two different words may be taken for one another, when their letters arithmetically considered, produce the same number. Thus, say they, these two words *Tzemach* which signifies the *East*, and *Menahem* which signifies a *Comforter*, are the same thing, because their letters make the same number: from whence they conclude, that as the latter is one of the names of *the Messiah*, so is the former too, because

^a 1 Cor. x. 11.

of this conformity in number, which these letters produce. They call this part of the *Cabala*, *Gemetry*; a word, which as the Jews themselves agree, is taken from the *Greek*, and is a corruption of *Geometry*. Another sort of *Cabala* they call *Notaricon*, which comes from the *Latin* word *Notæ*, *Notes*. This *Second* sort consists in the taking a word of the Scripture, and making every letter of it an initial to some other word, and so making them into as many words as there are letters in this word. Thus for instance, in the word *Bereschith*, which is the first word of the book of *Genesis*, they have found, *In the beginning God saw that the Israelites received the Law*. The *third* sort of *Cabala* is called *Temura*. It is a reversing the letters of a word, and a sort of *Anagram*, out of which they draw a different sense. Sometimes they take one letter of the alphabet for another, according to a method which they have made for themselves, and call *Atbac*. These instances are enough to shew the extravagance of these visions; a famous Rabbin had reason to compare the Cabalists to Owls, who can see nothing at noon-day, but see well at night; for these Doctors dont perceive the sense of the letter which is very clear, but they can discover mysteries, which are the greatest obscurities in the world.

NOT but that they sometimes stumble upon a happy conjecture in this sort of combinations; and the Holy Fathers, we see, often sought for mysteries in numbers. It is long since it was customary to make one word of the initial letters of several others; as for instance, that of *Maccabees*, of which we have spoken in the first part of this work^a: and St. *Austin* finds in the word *Adam*, the initial letters of four *Greek* words, which signify the four quarters of the world.

AND besides this speculative *Cabala*, there is likewise a practical one, which approaches very near to magick. It consists in conversing with Spirits, in doing super-natural things, in healing diseases, and in driving away devils, or at least in making it believed, that you can do all these things, by reversing certain words of Scripture, or by secrets drawn from thence. A Rabbin named *Nachman*, boasts that he had himself launched a ship, which the crew could not stir, and that by virtue of the name of God, which he wrote in a piece of paper. And the Jews are wicked enough to say, that it was by this name, that JESUS CHRIST did all the miracles, which the Evangelists report of him; that he found this name in the temple,

^a See p. 40.

and having cut a hole in his foot, hid it there; and that it was from hence, that he drew the power of working the miracles which he did. But if this name had so extraordinary a virtue, why did not the Jewish priests, (who could not have been ignorant of the true pronounciation of this adorable name whilst the temple subsisted) do the same miracles which JESUS CHRIST did?



C H A P. VII.

Of the ancient Greek versions of the Scripture, which were made from the Hebrew; particularly of that of the LXX. which is the most famous of them.

FORMERLY God was known only in *Judea*; it was only to the descendants of *Abraham*, *Isaac*, and *Jacob*, that he made known his name: and as then they were the only people whom he entrusted with his oracles, the sacred books were then written only in *Hebrew*. A language which was the mother-tongue of the Patriarchs and of the Jewish nation; and the impossibility of not only understanding the senses of these divine books, but even of reading them as they ought to be read, without a particular instruction, was very suitable to God's design of concealing the knowledge of his mysteries from other people, even though the book which contained them had fallen into their hands. But when the time which he had appointed for the making himself known and worshipped by all the earth, approached, he permitted his word to pass unto the Gentiles, by means of the versions which were made of it into languages which spread farther, and were more easy to be understood, than the *Hebrew*; that the Jews who had an implacable hatred for all other nations, might not be able to conceal the truth from them. And this is what we learn from St. *Austin*^a, who speaking of the *Greek* version of the LXX. observes, that *it was by a particular providence of God that it happened, that as motives of religion or hatred hindered the Jews from communicating their books to other nations, the authority of King Ptolemy, whom God made instrumental to the accomplishing of his designs, made them pass long before into the hands*

^a *De Doctrina Christiana, lib. 2. ch. 15.*

of those people, who were one day to believe in him, through the grace of the Saviour of the world.

THERE were two things which made the *Greek* language at that time almost universal. The first was the conquests of *Alexander the Great*, a *Grecian* by nation, at first king of *Macedon*, and afterwards king of the greatest part of the world. His vast empire though divided after his death, did yet subsist a great while. His officers divided it among themselves, and reigned in different countries. So that the *Greeks* still continued to reign in the world; the *Seleucidae* in *Syria*, and the *Ptolomies* in *Egypt*. And by this means the *Greek* language became known, and in use, both in *Judea* and *Egypt*. And the other cause of the extent of this language, was the high reputation the *Greeks* had acquired for learning and wisdom, which made *them* also desirous of knowing their language, who were not subject to their dominion. This then was the language which God made use of, to give the Gentiles the first knowledge of *the Messiah*. The *Greek* version of the *Old Testament* prepared the way for the Gospel. The Gentiles read in these books, the prophecies which the Apostles shewed had been accomplished in JESUS CHRIST, and found that the obstinate incredulity of the Jews had been foretold in them. They could neither suspect the fidelity of the Apostles, because this version had not been made by them; nor accuse the Jews of having altered these books, because as they were, they condemned them. Besides the time in which it was made, gave it a prodigious deal of weight; because it having appeared before the birth of JESUS CHRIST, neither Pagans nor Jews could say, that the ancient prophecies therein had been adapted to the circumstances of his life.

WHOEVER were the authors of the *Greek* version, which bears the name of the *Septuagint*, and of which *Philo* and *Josephus* have said so much, no one doubts but that it was made long before the time of JESUS CHRIST: and it is of great authority^a. Several passages of the *Old Testament*, which are quoted in the *New*, are taken from thence. All the ancient versions which were publicly read in the different churches of the world, the *Arabick*, the *Ethiopick*, the *Armenian*, the *Gothick*, the *Illyrican*, and the ancient *Latin* which was in use before St. *Jerome's* time, were made from it; and in short, every one of them, except the *Syriac*, were

^a See Du Pin's *History of the Canon*, &c. B. I. ch. 6. §. 7.

made from that of the LXX. and to this day the *Greek Church*, and the churches of the *East*, have no other. This is that version which the fathers and doctors of the church have explained, and commented upon. This is that version from which they drew their decisions in matters of faith, and their precepts of morality. It was by this, that they confuted heresies, and both general and particular councils explained themselves. So that, whoever the authors of it were, its authority is great; and that upon this account only, if no other, that it was made at a time when the *Hebrew* was a living language, and consequently more easy to be understood than it is now, when it is almost impossible to come at the true understanding of it, otherwise than by the assistance of the ancient versions. And this makes it necessary, that I should here relate the history of this version.

The history of the version of the LXX.

WE find this history in a book, the author of which calls himself *Aristeas*. It is certain, the book is very ancient, and to say that he says nothing of several circumstances of this famous history, as for instance, of the cells in which these LXX. Interpreters were shut up, (who nevertheless, according to *Justin Martyr* all wrote the same thing) is not sufficient to destroy it. This miracle indeed might perhaps have been believed and even published upon too slight grounds, and without the first author of this history's having said any thing of it. But whether this book, ancient as it is, be supposititious, is another question. There are learned men who think it to be a romance invented by some *Alexandrian Jew*, in order to raise the reputation of a version which his fellow-citizens had made. But whatever this history be, *Josephus*, *Philo*, and all the ancients believed it, and told it, in the same manner, as *Aristeas* or the author of the book which bears his name, does; and that is thus.

KING *Ptolemy Philadelphus* having by the advice of *Demetrius Phalereus* caused a magnificent library to be built at *Alexandria*, and given him the direction of it; this philosopher spoke to him of the sacred books of the Jews, as of a work which would do honour to his library. And this prince therefore resolved to have them, and to cause them to be translated into his own language. He sent ambassadors to *Eleazer* the high-priest of the Jews, and loaded them with rich presents for the temple. Their instructions were to desire him to give the king a copy of the sacred books, and to send him some persons of distinction and learning, who might translate them into *Greek*. *Aristeas* who was one of the greatest men of the kingdom, was of this

em-

embassy, and *Eleazer* who received him with honour, was, according to *Josephus*, the son of *Onias the first*, the brother of *Simon the Just*, who is mentioned in *Ecclesiasticus*, and grandson to *Jaddus*, who went to meet *Alexander*, and made him so favourable to the Jews.

THE high-priest consulted with his council about the petition of *Ptolemy*, and afterwards chose six men out of every tribe, which make 72 in all, gave them a copy written in letters of gold, and its skins very artfully fastened together, and sent them into *Egypt*. The king received them favourably, and shewed a great deal of respect for the divine books; and after having entertained them for some days with great magnificence, he thought there was no place more proper for doing the work he had undertaken, than the *Isle of Pharos*, which was but seven furlongs distant from *Alexandria*. He took care to furnish them with every thing that was necessary, so that in the space of 72 days, they finished their version. *Demetrius* had it read publickly in the presence of the priests, great men, and all the Jews, who were then very numerous at *Alexandria*, and it was universally applauded; they cried out with one voice, that the translation was just and faithful; and in order to render it not only authentick, but unalterable, they made imprecations against those who should have the rashness to make any alteration in it. The king who caused it to be read to him, admired the wisdom of *Moses*, and before he shut it up in his library, permitted the Jews to take several copies of it. And then, he sent back the deputies, after having made them some rich presents. The most magnificent of which, was that of six-score thousand Jewish captives, whose ransom he paid, and gave them liberty to return into *Judea*. After which he deposited both the original *Hebrew*, and this *Greek* version in his library.

Philo^a also relates this story, which he pretends happened under *Ptolemy Philadelphus*, the third king of *Egypt* after *Alexander*. And he speaks of the questions which this king put to the deputies, and of the answers they made him. He says, that when they made the version, *they were inspired, so that they all wrote the same thing as if it had been invisibly dictated to them*. The *Isle of Pharos*, as he goes on a few lines lower, *is thereby become very famous. Not only the Jews, but many others go thither to see the place where this version was made, and to thank God for so rich a present [to the world.] After having prayed and given thanks, they*

^aLib. 1. of *The life of Moses*.

pitch tents upon the sea-shore, where they sit down upon the sand, enjoy themselves, regale with their friends and domesticks, and this country place appears more delicious to them than palaces themselves.

This history is suspected.

Josephus^a in his *Antiquities* copies *Aristeas*, and refers the reader to his book. He is very long in describing the presents which *Ptolemy* sent to the temple; and every thing he has extracted from this book proves, that he had the same book which we now have. But nevertheless, this does not hinder some from treating of this history as a romance, (as has been already observed,) which the Jews of *Alexandria* invented, in order to give weight to the *Greek* version which they had made use of.

I HAVE shewn in my *Treatise of the Passover*, that the Jews of *Alexandria* had made a sort of Schism, by having contrary to the prohibition of the law, built a temple in *Egypt* for their own convenience; though at the same time without contending that the temple of *Jerusalem* was not the most holy; but only believing that they might offer sacrifice in this which they had built. The little commerce they therefore had with the other Jews, made them forget their *Hebrew*, so that they no longer spake it, nor understood it. So that there was a necessity for their having the sacred books translated into *Greek*, which was the language spoken at *Alexandria*. And their desire of reading the *Greek* Version which they had made authentick, might, its said, have caused them to invent this history, which they afterwards enriched. For in the time of *Justin Martyr*, they shewed the cells, in which, said they, every interpreter was shut up by himself; but *Aristeas* says nothing at all of them. And what is certain, is only this, that the authors of this version, whoever they were, have spoken as if they had been at *Alexandria*. One proof of which is, the account they give of weights and money. Thus for instance, because the *Drachma* of that city was worth two of *Palestine*, therefore the piece of money, which by *Josephus* and the *Evangelists* is called *tetradrachma*, is by them called *didrachma*. They make the six Patriarchs who lived before the flood, an hundred years older than the *Hebrew* makes them, before they began to have children, and take from them an hundred years afterwards; which makes their chronology extremely different from that of the original *Hebrew*; and this makes some learned men conjecture, that the Jews of *Alexandria* were willing to accommodate the books of *Moses* to the annals of the *Egyptians*, which

^a Lib. 12. c. 2.

made the world older than *Moses* had made it in *Genesis*. *St. Jerome* speaks of this version with a great deal of freedom. He says, the church only made use of it in her infancy, because there was none of greater authority, and perhaps it was the only one in being, when the church was first founded; and that therefore, the Apostles finding themselves obliged to quote the passages they took out of the *Old Testament* in *Greek*, made use of this version, when they found it not contrary to the *Hebrew*.

I DON'T pretend to determine so intricate a question^a; but it must be granted, that in spite of the strange hatred of the *Hebrew-Jews* to this version, (which went so far as to establish an annual fast, to testify their grief at the publication of this work, which fast is marked in their Calendar) yet it was honour'd and esteem'd by all the world. When the *Hebrew* language had ceased to be the vulgar tongue, the version of the LXX. was read in the synagogues, even in *Judea* it self. It is true, this was not universally done; there was a sort of division among the Jews about it; some were for having the Scriptures read only in *Hebrew*, and were therefore called *Hebrews*, or *Hebraizers*; whilst others read it in *Greek*, and were called *Hellenists*; that is, *Greeks*, or *Grecizers*. And as the number of the latter was greater than that of the *Hebrew-Jews*, and the Apostles preached most frequently to them; it is therefore not to be wondered at, as *St. Jerome* insinuates, that the passages of the *Old Testament* which are quoted in the *New*, are sometimes borrowed from thence. But after all, it was visibly an act of divine providence, that this version preceded the publication of the Gospel; and it has been authorized by the use the Apostles themselves did, and the whole Church still does, make of it.

AND this obliges me, in support of it, to answer some objections which are made against the history of *Aristeas*. The first is, that *Demetrius Phalereus* could not have advised *Ptolemy* to cause the sacred books of the Jews to be translated, because this Prince had put him to death in the beginning of his reign, as is related by *Hermippas* in *Diogenes Laertius*. But to the authority of *Hermippas* is opposed that of *Aristobulus* a Jew and *Peripatetick*, who in *Eusebius* addresses himself to *Ptolemy Philometor* thus;

*Objections
against
the histo-
ry of Ari-
steas.*

^aThe reader will find this question concerning the authentickness of this pretended history fully stated, *Prid. Connexion*, p. 2. B. I. and its fabulosity largely proved, in *Hody de Bibliorum textibus originalibus*, &c.

Our law was translated into Greek, under the reign of your uncle Philadelphus, by the advice and care of Demetrius Phalereus.

THE second objection is, that they could not have chosen six deputies out of every tribe, because after the dispersion of the Jews, the tribes of *Judah* and *Benjamin* only remained. To which it is answered, that at the time of the transportation, all the tribes were not so absolutely destroyed, but that there yet remained some families of them, and several of them returned from *Babylon* with the whole tribe of *Judah*; whence it is that *St. Luke*^a says, that *Anna the Prophetess* was of the tribe of *Aser*.

LASTLY, it is observed, that the mole called *Heptastadium*, by which *Aristeas* says the *Isle of Pharos* was joined to *Alexandria*, was according to *Ammianus Marcellinus*, the work of *Cleopatra*, who is well known to have lived long after *Ptolemy*. But this difficulty is not solidly founded. *Cesar*^b says clearly, that it was the work of *the ancient kings*; for so the passage ought to be read, and not of *the ancient regions*. Perhaps *Ammianus Marcellinus* imputes it to *Chopatra*, because that princess repaired it.

Whether
th^e LXX.
translated
all the
Old Te-
stament.

SOME Fathers say that there is another version prior to that of the LXX. but they bring no proofs of it. Whether the LXX. translated the whole Bible, or only the *Pentateuch*, is a question not so easy to be determined^c. It seems, that the few days which they employed in making their translation, could not be sufficient for translating more than the five books of *Moses*. How could they have written so large a volume, as all the Scriptures make, in so short a time? To which *St. Jerome* adds, that *Josephus* and *Aristeas* who were the first authors of the history of this version, never speak but of the law, and that when they speak of the law singly, they are to be understood only of the *Pentateuch*. However, this is denied by others, who say that if they had divided all the Scriptures among them, they might have translated the whole in two months and a half. But *Josephus*^d determines the question, for he clearly says that the LXX. translated only the books of *Moses*. And if so, they must have been other Interpreters, who translated the rest of the Scripture. And what is certain is only this, that the whole version was made before the time of JESUS CHRIST. Though *Aristeas* says, that there were *Seventy two* Interpreters, yet it is generally called the version of the *Seventy*, for the sake of a round number.

^a ii. 36.

^b *De Bello Civ. lib. 3.*

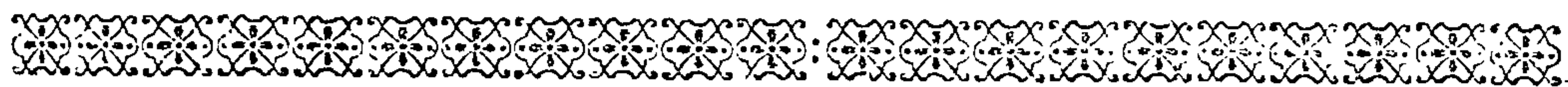
^c See *Du Pin's History of the Canon, &c. B. i. ch. 6.*

^d §. 4.

^e *Pref. to his Antiq.*

BUT besides this version of the LXX. we learn from St. *Athanasius*, that since the birth of JESUS CHRIST, *Aquila*, who was born at *Sinope*, a city of *Pontus*, made a new *Greek* version of the Bible^a. He was originally a *Gentile*, afterwards a *Christian*, and died a *Jew*. And after him *Symmachus* of *Samaria* made a second; but he was no more steady in his religion than *Aquila*; he passed from Judaism to the faith, and afterwards fell into the heresy of the *Ebionites*. He lived under the Emperour *Severus*. And *Theodotion* who was as inconsistent in the affairs of religion as the other two, having been first a *Pagan*, then a *Catholick*, then an *Ebionite*, and at last a *Jew*; this *Theodotion*, I say, made a third Version. And besides these, *Origen* found two others at *Jericho*^b, concealed and hid under some vessels; which happened under the empire of *Caracalla*. He published them under the names of a *fifth* and *sixth* version; of which we shall speak hereafter, when we come to speak of the famous edition of the Scripture which *Origen* made.

^a Publish'd A. D. 218. See Prid. Conn. P. ii. B. 1. under the Year 277. ^b One was found at Jericho, and one at Nicopolis, a city near Actium in Epirus. The former in the reign of Alexander Severus, the latter in the reign of Caracalla. Prid. Conn. Ibid.



C H A P. VIII.

Of the ancient Latin versions of the Bible; particularly of the Vulgate.

THE language of princes generally becomes in time the common language of their subjects. The conquests of *Alexander* made the *Greek* tongue universal; and by the same means, the *Latin* tongue extended it self with the *Roman* empire, all over the world. There was scarce a nation in the world, where by the help of this language, you might not make your self understood. And perhaps this was the reason why JESUS CHRIST, who was born among the Jews, but was pleased to die upon the cross, for the salvation of all mankind, suffered his title to be written in *Hebrew*, *Greek*, and *Latin*. All the authors of the books of the *New Testament*, have nevertheless written in *Greek*; (St. *Matthew* alone wrote his

The Extent of the Latin Tongue.

his Gospel in *Hebrew* :) which was, because the *Greek* language was most in use at that time, because it was the most ancient, and because its politeness had made it the language of the learned. So that, it was well known, almost all over the world. At *Rome* it self it was familiarly spoken ; and was in use among the ancient *Gauls*. Nevertheless, the *Latin* Church could not be without a version of the *Old* and *New Testament* into its own language. This first *Latin* version was made from the *Greek* ; the *Hebrews* themselves had at that time scarce any knowledge at all of the *Hebrew* tongue, and perhaps read the Bible in *Hebrew* no where but in *Judea*, and some places of the *East*.

The Italic Version.

It is not known who was the Author of the first *Latin* Version of the Scriptures. And St. *Austin*^a tells us, that there soon appeared a great number of them. *We know them who translated the Scriptures into Greek, says he, and the number of them is not great ; but the number of the Latin translators is infinite. When the faith came to be established, the first man who found a Greek copy, notwithstanding the little knowledge he had of the two languages, boldly undertook a translation of it.* But nevertheless, there was one among this multitude of versions, which the same St. *Austin* calls *Italic*, because it was used by the Christians in *Italy* ; and it retains that name to this very day. This *Italic* Version is an ancient *Latin* translation of the *Greek* Version. St. *Jerome* calls it *the Vulgar* ; and St. *Austin* says of it, *The Italic version is preferable to all other versions, because it is both more faithful, and more clear.* It is pretended that St. *Jerome*, when he was young, revised it, or at least a part of it, by that of the *LXX.* because this father tells St. *Austin* in one of his letters, that he had translated the Bible, after having corrected it from *Greek* into *Latin*, for the use of the *Latins*. But however that be, it is certain that this father having afterwards learned *Hebrew* under different masters, and spared no pains to make himself master of it, undertook a new *Latin* Translation of the Scriptures from the *Hebrew* ; which no body had undertaken before him. His motives to this undertaking he himself declares ; *If we had, says he, the Version of the LXX. in its purity, and as it came out of their hands, it would be in vain for you, Chromatius, to attempt to engage me to make a Latin one from the Hebrew. It would then be my duty to respect, and by my silence give my approbation to a work which has been uni-*

St. Jerome's Version.

^a De Doctrina Christiana, lib. ii. c. 2, and 15.

versally

versally received, and has contributed so very much to the establishment of the faith. But the version of the LXX. has been so altered, and even so corrupted, by having spread abroad into so many places, that you may well think I have a right either of judging what copies are most correct, or of making an entire new version. He had corrected that of the *New Testament* at *Rome*, by the command of pope *Damasus*. And after the death of this pope, whom he survived thirty years, he returned into a monastery at *Bethlehem*, where he lived five years, and having there found a master of the *Hebrew* tongue, under whom he thoroughly studied that language, he undertook his translation. He translated all the books which are in the *Jewish* canon, and added *Judith* and *Tobit* to them; but he did not touch the books of *Wisdom*, *Ecclesiasticus*, *Maccabees*, *Baruch*, or the *Additions to Esther* and *Daniel*; because none of these books were written in *Hebrew*.

Letters to Afella Paul Eustoch. and P m-mach.

THIS version of *St. Jerome* was much clearer than the *Greek* Version; that is, he had interpreted the original *Hebrew* more perspicuously than had been done by the *LXX.* whose version had been translated into *Latin* by other interpreters, who consequently had not consulted the *Hebrew* text: and *St. Jerome* himself, in his *Preface to the Pentateuch*, gives the reasons why his version might be more conspicuous than that of the *LXX.* *These interpreters, says he, did their work before the coming of JESUS CHRIST, and could not therefore but express equivocally, what they could not comprehend fully. We who have laboured after his death and resurrection, have rather written an history, than prophecies. Men relate things which they have seen very differently from what they do those things, which they have only understood; and the better and clearer our ideas are, the more intelligible will our writings be.*

THIS work of *St. Jerome* was admired by some, and criticized on by others. It was thought rash in him, to make a new translation of the *Scripture*; and he was charged with having injured that of the *LXX.* But he stood his ground both against murmures and calumny. It cost him many apologies, wherein he defends himself; especially against the charge of having had a design to obscure or condemn the version of the *LXX.* by his own. And he urged to little purpose, that the *Jews* themselves found his version to be entirely agreeable to the original: this did not appease his enemies. *St. Austin* himself, though they were friends, and conversed by

letter, acknowledged to him, that he would not suffer his version to be read in his church, because this novelty which seemed injurious to the authority of the *Septuagint*, had given great offence, and caused great trouble among the people, whose ears and hearts had been accustomed to, and as it were filled with the ancient version; which besides had been authorized by the Apostles.

AFTER the death of St. *Jerome*, his new version spread it self insensibly. They made use of that, and the ancient *Italick*, indifferently. Pope *Gregory* says, that the church of *Rome* read both; and that he, according to her example, quoted either, as it best suited his purpose. But at last, that of St. *Jerome* prevailed over the ancient *Vulgate*, not by any ecclesiastical decree, but insensibly by use and custom. *Hugo de S. Victor* says positively, that the *Latin Church* declared it authentick; but he does not relate any decision that was made upon it, or give any account of either time, or place, when it had been done.

The Vulgate.

NEVERTHELESS the *Vulgate* which we have at present, and which the Council of *Trent* has declared authentick, is not the pure version of St. *Jerome*. It has in it a great deal of the ancient *Italick*; but it cannot yet be discovered, by whom, or at what time this mixture was made. Some think that St. *Jerome* has no part in the present *Vulgate*; and it is true, that the *Psalms* in it are not his. The version he made of *them*, which is in his works, is very different from that of the *Vulgate*; his was made from the *Hebrew*, that of the *Vulgate* from the *Greek*. The *Psalms* were daily sung in the church by the people; and they having gotten them by heart, new ones could not be substituted in the room of the old, without a great deal of trouble; and this is the reason why St. *Jerome's* version of them was not made use of. Nor were any of those books translated by him which are not in *Hebrew*; and therefore the version we have of them, is certainly not his. But as for all the rest of the books of the present *Vulgate*, we need only compare them with the pure version which he made of them, and makes a part of his works, and we shall find almost an exact agreement between them. The *Vulgate* comes nearer to the *Hebrew*, and and is more perspicuous than the *Septuagint*. And we also find in the present *Vulgate*, the additions which he said he had made to his version, of some passages of the *Hebrew* text, which were wanting in the ancient version. But they are not all in it; as might be shewn from several instances

stances which might be drawn out of his *Commentaries*. Which proves, as I have said, that the present *Vulgate* consists partly of the old *Italick* version, and partly of St. *Jerome's*. This mixture was a sort of expedient to reunite the minds which had been divided about this matter, and to reconcile the respect the people had for the *Old* version, with the esteem which the learned had for that of this great father. This is the opinion of the cardinals *Baronius* and *Bellarmino*; and *Clemens the Eighth*, in the *Preface* which he put at the beginning of the Bible, positively says; that *this Latin edition of the Bible which he published, was made from the translation or correction of St. Jerome, in which were retained many things out of that ancient version which St. Jerome calls the Common, or the Vulgar translation, St. Austin the Italick, and pope Gregory the Old.*

BUT without any further enquiries after the author of the *Vulgate*, it is sufficient that we know, that the Council of *Trent* has declared it *authentick*. It calls it the *Old*, but with relation only to that multitude of new versions, which then appeared every day: For we have seen that in the time of pope *Gregory* it was called the *New*; and the *Old* then was the *Italick*. Now the council commands, that this version, (which was then looked on as the *Old*,) *having been in use in the church for so many ages, shall be received as authentick, in the public lectures, in disputes, in sermons, and in expositions; and that no one have the boldness to reject it, under any pretence whatsoever*^a.

HOWEVER, it may not be amiss to explain here, what we are to understand by this decision of the council^b. The originals of the sacred books are in themselves *authentick*, because they were dictated by the HOLY GHOST; and the copies of these originals are no farther *authentick*, than as they are agreeable to them. And in what sense then, did the council declare the *Vulgate authentick*? was it preferred by them to the originals? *The fathers*, says *Bellarmino*^c, speaking of the Council of *Trent*, *make no mention of the originals in this canon; they only chose out among the Latin versions, that which they judged to be the most safe.* And this judgment might well be made of it, after its use for several ages had shewn, that there was nothing in this version, that was contrary either to faith, or morality. But a thing likewise becomes *authentick*, when the use of it has

^a *Seff. 4. Can. 2.*
^b *See Du Pin's History of the Canon, &c. B. 1. ch. vii. § 3.*
^c *De ver-*
bo Dei Scrip. l. 2. cap. x.

authorized it; that is, when they who have authority to command it, will have it used in publick. And this is the sense in which the *Vulgate* was declared *authentick*. The fathers of the council of *Trent* had nothing else in view. So that the greatest Divines agree, that it was not the intent of these fathers, to prefer it before the original *Hebrew* and *Greek* texts. It is the hereticks, says *Serrarius*, a learned Jesuit, who in order to make the fathers of this council contemptible, have endeavoured to perswade people, that they really gave more authority to the copy, than to the original. So that these judicious rules of the ancient fathers will always last. *When there is any difference in the copies*, says St. *Austin*^a, *as the same fact cannot happen in two different manners, more faith must be given to the originals than to the translations.* *When the Latin copies of the New Testament differ*, says St. *Jerome*^b, *recourse must be had to the Greek, which is the source; and when the Greek and Latin copies of the Old Testament disagree, the Hebrew must be consulted, and the fountain preferred before the streams:* and in another place this holy father says the same thing more expressly^c; upon which *Gratian* makes this decision; *the books of the Old Testament ought always to be examined by the Hebrew, and those of the New, by the Greek; which the council of Trent has not forbidden.*

They who study the Scriptures thoroughly^d, says *Salmeron*, another famous Jesuit, who assisted at that council, *are still permitted to consult the sources of it, and to correct by their assistance, what length of time, or the negligence of copists, may have spoiled in the Vulgate.* For instance, I will suppose it was by consulting the original, that they corrected that place in *Ezra*^e, where it was *pax illius*, *his peace*, which made no sense at all, by making it *paxil'us*, *a Stake*; it plainly appears to have been a fault of the copists. In *Proverbs*^f, instead of *lapides sacculi*, *the stones of the bag*, they had put *lapides sæculi*, *the stones of the age*. Which corrections have been made since the approbation given to the *Vulgate* by the Council of *Trent*, when the popes published more correct editions of the Bible; which shews, says a learned man, how ignorant, or how rash a thing it is to contend, that the council of *Trent* has taken away all authority from the original *Hebrew* and *Greek*, which are the works of the HOLY GHOST, and preferred or equalled the *Vulgate* to them. Since the council, the *Vulgate*

^a De Civit. Dei. lib. xv. c. 13.^b Letters to Sun. and Fretela.^c Letters to Lucinius.^d Proleg. 2.^e ix. 8.^f xvi. 11.

has been corrected by the order of *Sixtus Quintus* and *Clemens the Eighth*. Nor was this correction so exact, but that it is there declared in *the Preface*, that *there were yet some places not touched, which ought to be altered*; and it is added, that *this edition is not extremely exact, we have designedly passed over several places, for fear of giving offence*.

I THEREFORE again say, the *Vulgate* is neither more valuable, nor equal to the original texts. *There was nothing said of them in the council*, says *Salmeron*, *the only questions there, were about the Latin versions, which had just then appeared in great numbers*. The council declared that the *Vulgate* was the best, and the safest of these. *The church*, adds *Belarmine*^a, *has assured us that there is no error in the Vulgate which concerns faith or morality, and that the faithful may entirely give credit to it*. But it must be observed, that what I have just now said in favour of the *Hebrew* and *Greek* originals, does not imply that we have always a right of correcting or explaining the *Vulgate* by the copies we have at present, into which many errors may have slipped, by the negligence of the copists. The *Latin Interpreter* may have had as correct, or perhaps better copies than ours. But when it is certain, that the *Latin Interpreter* read the originals as we now do, if then there appears any obscurity in his version, we must have recourse to the original. Thus in that passage of the *Vulgate*, where *St. Peter* asks our Lord Christ what death *St. John* should die, his answer according to the present edition of the *Vulgate* is, *Sic cum volo manere donec veniam, quid ad te? I will that he so tarry till I come, what is that to thee?* which not being sense, it is evident that this passage has been corrupted by the copists, who have put *sic* instead of *si*, which is what the *Greek* *ἐάν* signifies; *if I will that he tarry till I come, what is that to thee?* *Sic* might easily be put for *si*, and therefore it is most probable, that the fault is in the *Latin* copy, and not in the *Greek*.

^a De Verbo Dei, l. ii. c. 11. ^b Jo. xxi 22.



C H A P. IX.

Of the Samaritan Pentateuch, Chaldee Paraphrases, and other versions.

The Samaritan Pentateuch.

WE have in another place spoken of the origin of the *Samaritans*, and of the manner of their leaving the worship of Idols. When JESUS CHRIST came into the world, they worshipped only the one God of the Jews. The question between them and the Jews, was only concerning the place where he ought to be worshipped, as appears by the discourse our Lord had with the *Samaritan* woman^a. But the *Samaritans* did not receive all the books of the Jews. The *Pentateuch* was the only book among all the sacred writings, which they looked on as divine. Nor is it to be wondered, that they should receive no other; the rest were the works of the Jews, with whom they kept no communication, at the time they were composed, or published^b. The present *Samaritans*, to this day carefully preserve the *Pentateuch* written in the ancient character, which was that of the Jews before the captivity: which makes this book esteemed as a precious monument of antiquity, and a proof of the *Mosaic* history, and of every thing contained in the books of *Moses*. For there is no essential difference between the *Samaritan* and the *Hebrew Pentateuch*; and it cannot be said, that two nations who had no commerce with one another, but an utter hatred for one another, conspired

^a Jo. v. ^b The Dean of Norwich is of opinion, that the Samaritans did not receive their copy of the *Pentateuch* from the Jews, till after the time of Ezra; and that it was copied from Ezra's. Which if it was, they might then as well have taken copies of all those other books which Ezra had brought into the Jewish canon, (which were, some few excepted, all that are at present in the canon of the Old Testament) as the *Pentateuch*. And it seems hard to say, why they did not copy the one as well as the other. The Dean's reasons are, 1. that it has all the interpolations that Ezra's copy has. And 2. that it has many variations, which are manifestly caused by the mistake of such similar letters in the Hebrew alphabet, as have no similitude in the Samaritan Character. Conn. P. i. B. 6. under the Year 409. But Du Pin (History of the Canon, &c. B. i. ch. 5. §. 2.) undertakes to answer these reasons, and declares himself to be of Lamy's opinion.

together, to alter the law of *Moses*. These two *Pentateuchs* differed no otherwise formerly than they do now, namely, in the figure of the letters, as St. *Jerome* assures us; who tells us^a, that the characters which were in use in the time of *Moses*, were the same with those the *Samaritans* yet use, and that the letter *Thau* in their alphabet, which is the last, was of the figure of the cross, which the Christians made upon their foreheads. From whence it is evident, that we may by comparing the *Samaritan Pentateuch* with the *Hebrew*, clear up several difficulties, and determine which of the different ways of reading the Scripture which interpreters have followed, is most ancient, and consequently most agreeable to the truth.

F. *Morin* of the *Oratory*, found this precious manuscript copy, in the beautiful library, which belongs to the college of the priests of that Congregation at *Paris*, and printed it in M. le *Jay*'s Polyglott^b. It was a present of F. de *Harley-Sanchy*'s, who brought it from *Constantinople* with many others. There is generally joined with it, a version of it into vulgar *Samaritan*, which is very ancient. The difference, as I have said, between the two *Pentateuchs* was not considerable; but there was some difference between them, and it could not be otherwise: for it is impossible, but that when a book has been several times written, some alterations will continue; and in this case, they were nations who were at variance and enmity with each other, who each copied the same book for themselves; and consequently had no correspondence with one another in order to agree upon the readings, which were to be preferred; but on the contrary, each was for having their own copy looked on as authentick.

THE *Chaldee Paraphrases* are a sort of originals, or at least very ancient versions. The origin of them was this. The Jews having almost forgotten their own language in the *Babylonish* captivity, and accustomed themselves to that of their conquerour, the text of the Bible, was no longer understood by the people; and therefore it was necessary to explain it in the *Chaldee* tongue. From the time of *Ezra*, says *Maimonides*, *what the reader read of the law, an interpreter explained to the people*. Which occasioned the making of *Paraphrases* in *Chaldee*, which differs but a little from the Sy-

The Chal-
dee Para-
phrases.

^a Upon the 9th Chapter of *Ezekiel*.

^b Both the *Samaritan Pentateuch* and the *Samaritan* version, and the *Latin translation* of them, are since much more correctly printed in *Walton's Polyglott*, *Prid. ut supra*.

riac, which was the language of the Jews in our Saviour's time. And these *Paraphrases* were called *Targumim*, and in the singular *Targum*, a *Chaldee* word which signifies *Explanation*. They are sometimes an exact literal version word for word, sometimes only sense for sense.

The Division of the Paraphrases.

Their Authors, and Antiquity.

THE Jews divide these *Paraphrases* into three classes, as they do the books of the Bible: the *Paraphrases of the Law*, of *the Prophets*, and of *the Hagiographa*, or *holy books*: The *Paraphrase on the Pentateuch*, made by *Onkelos*, or *Onkelosus*, who lived forty years before the birth of Christ, and was the disciple of the great *Hillel*, is not only the most ancient, but the most famous. It is a great mistake to attribute it to that *Aquila of Pontus* who translated the Bible into *Greek*, of whom we have spoken, and who did not write till 130 years after JESUS CHRIST. The *Paraphrase upon all the prophets*, except *Daniel*, was the work of *Jonathan Ben-Uziel*, who was contemporary with *Onkelos*. And besides this *Paraphrase upon the Prophets*, there has lately appeared a *Paraphrase upon the Pentateuch*, under his name. The *Paraphrase upon the Hagiographa* is attributed to *Joseph the blind*, or *the squint-eyed*. It is no older than the fifth century, as appears from several things which are related in it. But as for those of *Onkelos* and *Jonathan*, as they are quoted in all the Jewish commentaries, their antiquity is not to be doubted of. The fathers of the Church make indeed no mention of these *Paraphrases*, but we are not to wonder at their not doing it; they did not understand *Hebrew* enough to know them, and had no commerce with the Jews.

Their use.

THESE *Paraphrases* are of great advantage to religion: we find many passages explained in them of *the Messiah*, which the Rabbins would now fain deprive us of. And they could not therefore have been invented in complaisance to us. It is not to be doubted, but that they are very ancient, and were written at least as early as the times of the authors, whose names they bear. The unanimous consent of the Jews is a convincing proof of it: and who can imagine that these *Paraphrases* were not made at a time when the *Chaldee* was the mother-tongue? would the Jews have troubled themselves about making them, when they had laid aside that language? and in short, their application of a great many passages to *the Messiah* is a great mark of their antiquity. Their Authors were near in time to the *latter Prophets*, and were instructed in their traditions. And the Jews give so much authority to these *Paraphrases*, especially

cially those of *Onkelos* and *Jonathan*, that they almost equal them to the text. They say that *Jonathan* received his interpretations from *Zechariah*, *Haggai*, and *Malachi*, and that *Onkelos* collected together the sentiments of the Rabbins *Eliezer* and *Jehoshua*, who had been instructed by the Prophets. We find some very singular things in them concerning the *Word*, *by whom all things were made*, which have a great deal of resemblance to the beginning of St. *John's* Gospel. *Beckins* has lately published a *Chaldee Paraphrase* upon the *Chronicles*^a; which he found in a *German* library: but of what antiquity it is, is not agreed. Some even doubt whether the others are as ancient as the Jews make them. But whether they are or no, we had them from *them*, and therefore be their antiquity what it will, their authority is absolute in the disputes that are between them and us^b.

THE *Syriac* version is very ancient and worthy of esteem^c: for the churches of the *East* have used it from the first establishment of religion, therein following the example of *Antioch*, capital of *Syria*, where the name of *Christian* was first given to the disciples of JESUS CHRIST; and that of the Patriarchate upon which all the churches of the *East* depended, long before the council of *Nice*. The *Syriac* language yet subsists among the *Maronites*, who inhabit *Libanus*, and the other Christians of that country; but it is only in the divine books, and the ecclesiastical offices. It is not at all used but in them. The *Syriac* is a Dialect of the *Chaldee*.

Albert Vidmanstadius, Chancellour to the Emperour *Ferdinand*, was the first man in *Europe* who caused the *Syriac New Testament* to be printed; which was in the year 1555. He pretended to shew, that JESUS CHRIST and his Apostles spoke this language; but many people are not of his opinion. They think that JESUS CHRIST spoke *Chaldee*, such as we find in the Jewish *Paraphrases*, or at least a language which came very near it;

^a That on the first Book was published 1680. that on the second, 1683. ^b The English reader has a large account of the *Chaldee Paraphrases* here mentioned, and of two others, viz. The *Jerusalem Targum on the Law*, and the *Targum on Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations*, and of the usefulness of them, especially against the Jews, in *Prid. Conn.* P. 2. B. viii. under the year 37.

^c According to *Dean Prideaux*, the ancient *Syriac Version* is, without any exception at all, the best translation of the Scriptures of both Old and New Testament that has been made by the ancients into any language whatsoever. *Prid. Conn.* P. 2. B. i. under the year 277. But Mr. De la Crose, who is Counsellour and Librarian to the King of Prussia, prefers the *Armenian Version* of the New Testament to all the other ancient Versions. See Preface Generale de Messieurs Beaufobre & L'Enfant sur le N. Testament, p. 211.

for the words which the *Evangelists* have put into the Gospel, are neither *Hebrew*, nor *Chaldee*, nor *Syriac*, but are derived from those languages. Nevertheless, the *Evangelists* call these words *Hebrew* ones; but that is only in opposition to the *Greek* and *Latin*, and because it was the language of the Jews, who are *Hebrews*. The modern *Syriac* has characters of its own, which are different from those of the *Hebrews* and *Samaritans*; but it is nevertheless often written in *Hebrew* characters. And it ought to be here observed, that there are two *Syriac* versions; the *Old*, which is a translation of the *Old Testament* from the *Hebrew*; and the *New*, which is a translation of the *New Testament* from the *Greek*. This last is beyond contradiction the most ancient that ever was made in the church. It is that which the *Maronites* make use of in their ecclesiastical offices. It is called the *New* version, only with respect to the other; for learned men have proved, that it was made above a thousand years ago; by which we may judge of the antiquity of the first.

Arabick
versions.

As *Arabick* is become the vulgar language of almost all the *East*, besides the *Syriac* version, which is understood only by the learned, there are others in *Arabick*, which are not only used by the *Maronites*, and other Christians in *Asia*, but also by the *Jews* and *Samaritans*^a. Rabbi *Saadias* has published one of the *Pentateuch*, which a skilful man thinks to be very little different from that in the *Paris Polyglott*. The greatest part of these *Arabick* versions were from the *Septuagint*. The Christians of the *East* have two entire ones, but they neither know who were the authors of these versions, nor the time when they were made.

The Ethi-
opick and
other ver-
sions.

THE *Ethiopians* have also translated the Scripture into their language; but there has only a part of this version yet appeared. Rabbi *Jacob Tavoros* translated the *Pentateuch* into *Persian*, and the Jews printed it at *Constantinople*, in the year 1546. And there have been several other versions made of the *Psalms* and *New Testament*; but as they are novel, they are of no great authority, any more than many others which have been made into the different languages of *Europe*.

Latin
versions.

Pagnin the *Dominican* was the first after St. *Jerome* who translated the *Old Testament* into *Latin* from the *Hebrew*. His version was printed at *Lions* in the year 1528. *Arias Montanus* retouched it, and made it yet more literal. *Munster* made another *Latin* translation of the *Hebrew*

^a See Du Pin's History of the Canon, &c. B. i. ch. 8. §. 3.

Bible, but into such barbarous *Latin* as was grating to the ear. After *Pagnin*, came a crowd of Interpreters, since the *Hebrew* language has been more studied. *Leo of Juda*, who though not a Jew, understood *Hebrew* extremely well, began one, which has since been printed at *Zurich*; but death having prevented him from finishing his work, *Theodorus Bibliander* compleated it. This is that version which *Robert Stephens* printed with the *Vulgate* and *Vatablus's Notes*, without naming the authors of it. *Emmanuel Tremellius*, who of a Jew became a Christian, and *Francis Junius*, have also given us a *Latin* translation after their manner, which *Castalio* had done before them, and very lately *Sebastian Schmidius*. And some add to these *Isidorus Clarius*; but it may be said, he only corrected the ancient version, according to his ability, and sometimes put in very hard expressions.

ALL these versions are very different from the ancient ones: which arises from hence, that the new translators have followed the criticism and sentiments of the *Massorites*, and the Jewish *Grammarians*. We have seen that the invention of the points made great alterations; and that the same word has very different senses, according as it is differently pointed: So that the new Interpreters of the *Hebrew* Bible, who follow the pointing of the *school of Tiberias*, must be very different, for instance, from those versions which are made from the *Greek* Bible of the LXX.

James the first King of *England*, caused the Bible to be translated into *English*, from the *Hebrew*; The Synod of *Dort* ordered a version of it to be made into *Dutch*. *Luther* made one into *High-dutch*. The Divines of *Geneva* made one into *French*, and another into *Italian*. The Jews of *Spain* have made one into *Spanish*. And the *Roman-Catholick* Doctors have also translated the *Vulgate* into *French*. Those of *Louvain* first did it into *French*, but *M. de Sacy* has some time ago made another translation of it into *French*, which is much purer than that of *Louvain*^a.

^a If the curious reader would entertain himself with a more copious view of the translations that have been made of the Scriptures, let him consult the laborious work of the celebrated *M. de Long*, where among other things he gives an account of all the translations that ever were made of the Scripture into any language whatsoever, whether ancient or modern, and of the persons by whom, and when made.

ALL these versions have their use; especially for those who have not the advantage of looking into the original: for an exact and attentive reader, who understands neither *Greek* nor *Hebrew*, may sufficiently learn the force of the original texts, by comparing these versions: I mean especially by the ancient versions. We there see how their authors have explained certain passages, and consequently how they must have read the *Hebrew* and the *Greek*, and by that means what was the most ancient way of reading them.



C H A P. X.

Of the most famous Editions of the Bible.

IT is a received tradition among the Jews, that *Moses* gave to each of the heads of the tribes, a copy of the law; and that every private man afterwards copied it. *Maimonides* says, there was an express commandment which obliged every *Israelite* to copy the *Pentateuch* for himself; and though his father had left him a copy of it, yet that did not excuse him from this obligation; and that they who could not write, were obliged to get a copy taken for them. And when they had gotten this book written with their own hands, it was, says this Rabbin, as if they had received it from mount *Sinai*. The king himself was obliged as king, to write out the book of the law, though he already had a copy, as a private man; according to those words in *Deuteronomy*^a: *And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.* And the Jews have in this followed their natural genius; they have carried their exactness up to superstition. There are, according to them, no less than twenty conditions necessary to make a copy pure, and fit to be read in the synagogue. But I shall not here amuse my self with relating these trifling niceties; nor will I pretend to warrant that tradition of the Jews, concerning the twelve copies which are said to have been given to the heads of the tribes. Nevertheless, this is past doubt, that God has so carefully watched over, and preserved the Scriptures, that not the least error relating to faith or morality, is slipped into them.

^a xvii. 8.

DURING the captivity, the Jews greatly neglected their sacred books. After their return, *Ezra* and the *Men of the great synagogue*, collected all the copies they could find, and having reviewed and examined them with a great deal of exactness, they restored the Scripture to its first purity, and made what is called the *Canon of the Jews*. And these *Men of the great synagogue*, had some prophets among them, as *Haggai*, *Zechariah*, and *Malachi*, and some add *Daniel*; not to speak of *Ezra*, who was at the head of them. So that, what they did ought to be looked on as the work of the HOLY GHOST. What the author of the *Second book of Esdras*^a says, that all the copies of the holy books having been burnt with the temple, *Ezra* by inspiration from God, published them anew, is an apocryphal story, which may be confuted by what is related in the book of *Nehemiah*^b, *And all the people gathered themselves together as one man, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women.* It is not here said, that *Ezra* wrote the whole book of the law anew, but that he *brought* it, because being a priest, it was his business to keep it.

THE ancient Jews were neither skilful grammarians, nor great critics; they took little care to have their copies correct. And from hence came that great difference in their copies, which has produced one as great in the ancient versions, each interpreter having followed that which fell into his hands. It was not till about the fifth century, that the Rabbins of *Tiberias* gave themselves the trouble of making their copies exact, and correcting all the faults, which through length of time, or the negligence of the copists, might have slid into them. And I have already spoken of their criticism which is called the *Massora*; and of the vowel points which they added to the text, to fix the sense of the words; of the various readings which they took care to distinguish by certain signs in the margin and in the text; and of the interpretations which they have given according to tradition; which is the reason (as we have seen) why the text, as we now have it from them, is different from that from which the version of the LXX. was made. But these latter might have had as good manuscripts as they; and therefore it is not just to prefer the *Massorites*

^a xiv. 21.^b viii. 1, 2.

to them, on all occasions. For how laborious and exact soever they may have been, and what care soever they may have taken, to recover faithful copies, yet who knows whether they did not scrupulously attach themselves to tradition, and give too much way to their own conjectures?

*Editions
of the
Hebrew
Bible.*

BEFORE printing was invented, the Jews set an immense value upon two copies, from which all the other copies were taken, *viz.* that of *Hillel*, and that of *Babylon*. But since the invention of that art, the *Hebrew* text has been printed a great many times, both by them, and the Christians; and that without any other difference between the different impressions that have been made of it, than what has been occasioned by the skill or negligence of the printers.

*The differ-
ent edi-
tions of
the Sep-
tuagint.*

THERE were also in the first ages of the church, different editions of the version of the LXX. As some faults had crept into it, *Lucian the Martyr* undertook to revise it, to correct the faults of the copists, and to publish a more faithful copy. And *Hesychius* and *Eusebius* did each the same thing; and these were, as it were, three different editions, of that version. And *S. Jerome* also, as has been said, undertook the same thing, and rectify'd, what that infinite number of copists, who had sent it all over the world, had changed. An alteration which appeared to him to be so great, as necessarily to require that a new translation should be made from the *Hebrew*. Of these three ancient editions, which preceded that of *S. Jerome*, *Egypt* followed that of *Hesychius*, *Palestine* that of *Eusebius*, and *Constantinople* that of *Lucian the Martyr*. The famous editions of the *Greek Septuagint* in these last ages, are that of *Alcala*^a, which is in the *Paris-Polyglott*, and that of the *Vatican* in the year 1587. They are pretty different; and this difference arises not only from that of the copies, which the publishers of these editions followed, but also from their prepossessions. They who made the edition, which by cardinal *Ximenes's* care, was made at *Alcala*, endeavoured to make it as conformable as they could, to the *Hebrew* text, as we now have it. And they who had the care of the *Vatican* edition, regarded chiefly those passages of this version, which they thought they found in the ancient fathers. And therefore each followed, what they thought most agreeable to their design. The edition of the *Greek Septuagint* at *Alcala* was the first *Greek* edition, that was ever printed; it was finished in the year 1517. *Aldus Manutius* made another at

^a Or *Complutum*.

Venice, 1518, which the *Germans* have reprinted several times. The third edition of it, was that of the *Vatican* in the year 1587, which cardinal *Caraffi* caused to be made from a manuscript in the *Vatican* library ^a. The next year, *Nobilius* printed a *Latin* translation of it, made from that *Roman* edition, and collected from the works of the ancient fathers. And these are the two editions, which *F. Morin*, has printed together at *Paris* in 1728. The *Greek* edition, which is in the *English-Polyglott*, was corrected by a very ancient *Alexandrian* manuscript ^b.

As to the *Latin Vulgate*, it were useless to give an account of all the different editions, which have been made of it, since the invention of printing; they are almost innumerable. And I shall therefore speak only of the edition which was made at *Rome* by order of *Sixtus Quintus* ^c; in which, the doctors, who had the care of it, corrected and changed many places, notwithstanding the council of *Trent* had declared it authentick. But in spite of these corrections, *Clement the Eighth* did not approve of this edition, but caused a second more correct one to be made ^d; and it is from this, that all the *Vulgate Latin* Bibles are printed.

NOTHING now remains, but to say something of the *Polyglotts*. The word is *Greek*, and signifies a Bible in several languages: and this name is given to any of those Bibles, which have the original text, and one or more versions with it. The most ancient of these *Polyglotts* were those of *Origen*. I say *those* of *Origen*, because he made three. The first consisted of four versions, those of the LXX, *Aquila*, *Symmachus*, and *Theodotion*, which he called *Tetrapla*. In the second, he added the original *Hebrew* text in *Hebrew* characters, and in *Greek* characters, and gave it the name of the *Hexapla*. And the third, was yet further enlarged with two other *Greek* versions, whose authors are unknown; and this he called *Octapla* ^e. These names, *Tetrapla*, *Hexa-*

*Editions
of the
Vulgate.*

*Poly-
glotts.*

*Those of
Origen.*

^a See *Trid. Con. P. 2. B. 1. under the year 277.*

^b From this Manuscript has since been printed a third famous edition of the Septuagint, at Oxford, by Dr. Grabe, which is by some learned men preferred both to that of Alcala, and that of the Vatican.

^c *Ann. Dom.*

1590. ^d *Ann. 1592.*

^e Dean Prideaux makes the *Hexapla* and *Octapla* to be the same edition, and to be called by both these names, because it had in some places six, and in others eight columns; and consequently declares that *Origen* made but two editions, in all.

Connex. Part. 2. B. 1. under the year 277.

pla, and *Octapla*, are *Greek*, and signify, that the first edition was in *four* columns, the second in *six*, and the third in *eight*. So that the different versions were placed by the side of one another. And this made it a work of several volumes, which were of an immense price at that time. And, in order therefore to abridge so vast an edition, and to make it more easy to be had, *Origen* made a new one, in which he put nothing but the *Septuagint*, and therein distinguished by certain marks, whatever was to be found in the *Octapla*; for in this abridgment he shewed what was, and what was not, in the *Hebrew*, that is, the difference between the version and the original^a. These marks were an *asterisk*, and a *little bar*, which terminated in a point like a spit. *Origen* put this *asterisk* where the *Septuagint* was defective, and supplied the defects of it out of *Theodotion's* version; and when it was redundant, he put this *bar* or spit. Which last sign was what the criticks formerly made use of, to *stick*, if I may so speak, a word which was superfluous; as they did of this little star, or *asterisk*, to shew that a word had been as it were *eclipsed*, and disappeared. But afterwards the negligence and want of exactness in the copists, having confounded these marks, the work became so disfigured, that the *Septuagint* version could not be distinguished, but was confounded with that of *Theodotion*.

That of
Ximenes.

THE first *Polyglott* that has appeared in publick, since the invention of printing, is that of *Alcala*. Cardinal *Ximenes* laid the plan, and bore the expence of it. It was printed in 1517. in six volumes, which contain the *Hebrew*, the *Vulgate*, the *Greek Septuagint*, the *Chaldee Paraphrase of Onkelos*, with a *Latin* translation; and the *New Testament* in *Greek* and *Latin*: to which are added *Prefaces*, *Grammars*, *Dictionaries*, and

That of
Antwerp.

Tables. The *Polyglott of Antwerp*, which was printed at the expence of king *Philip the second*, of *Spain*, is not only larger, but printed upon a more beautiful paper, and with a better letter, than that of *Alcala*: and consists of eight tomes. It has, besides what is in the *Spanish*, or *Complutensian* one, a *Chaldee Paraphrase* upon all the *Old Testament* with a *Latin* translation of it; an interlineary version of the *Old Testament* in a separate volume; and a *Syriac* version of the *New Testament* printed in

^a What *F. Lamy* here makes a new edition of the *LXX.* is by the Dean of *Norwich*, just mentioned, only made to be the first column of the *Octapla*, which he describes as distinguished by the marks here mentioned by our author, and some others also; and he imputes the transcribing this, not to *Origen* himself, but to others long after his time. Ibid.

two sorts of characters, *Syriac* and *Hebrew*. *Albert Vidmanstadius*, as we have observed, had first printed this version in *Syriac* characters at *Vienne*; *Guy le Fevre de la Baurie* put it into *Hebrew* characters, and added a *Latin* translation to it; and all this in this *Polyglott*. *Arias Montanus* had the direction of the work, which he enriched with *Dictionaries*, *Grammars*, and several other treatises, which serve for the understanding of the Scriptures in general. This edition appeared in the year 1572. The *Polyglott of Paris*, which the illustrious *Guy Michael le Jay* ^{That of Mr. le Jay.} undertook, with the assistance of *H. Morin* and two learned *Maronites*, and printed at his own expence, did not appear till the year 1645. Besides all that is in the two others, it has the *Samaritan Pentateuch*, with a translation of it into *vulgar Samaritan*; a *Syriac* version of the *Old Testament*, and an *Arabick* one, of both *Old* and *New*. It consists of ten volumes. The paper and characters are of the utmost beauty; but the work is imperfect for want of the *Introductions*, which were begun, but never finished; or at least they never saw the light.

BUT the compleatest *Polyglott* the world has seen, is that of *London*, ^{That of London.} in six volumes, printed in 1657. In it are added the *Persian* and *Ethiopick* versions, more than the rest have, with *Prefaces*, and very useful *Treatises*. *Walton* was the author of it; it is not so beautifully printed, as that of *Paris*, but it has a great advantage over it; which is, that you here see the text and all the versions and paraphrases at one view. Upon opening the book, all this presents it self in two pages; which the *Paris* one does not; but has the different pieces in different volumes.

AMONG the *Polyglotts*, we may also reckon the *Venice edition* of the Bible, in which is the *Hebrew* with the *Chaldee Paraphrases*, and some ^{That of Venice.} notes of the Rabbins. *Bomberg* first printed it in 1518. It was reprinted more correctly in 1526; and *Buxtorf* printed it again at *Basle*, in 1619.

And *S. Andrew*, a famous printer, gave the world another *Polyglott* in ^{That of S. Andrew.} 1586, in which are the *Hebrew* text, with the *Latin* version of *Leo of Judah*, the *Greek Septuagint* with a *Latin* version, and some notes of *Vatablus*. These are the most celebrated *Polyglotts* the world has seen.

It is not my design, to speak here of all the editions that were ever made of the Bible; this *F. le Long* of the *Oratory*, has undertaken: he

has long laboured in it, with a great deal of application, and his work is now ready to appear^a.

^a *The work here hinted at is the Bibliotheca Sacra before mentioned, (p. 347. Note.) wherein you have an account of 1400 editions of the whole Bible; of 1850 editions of separate parts of the Bible; of 1286 MSS. of the Bible; and of many hundred authors who have written upon it. It first appeared in 1708. at Paris, in two volumes 8vo. But there has been this year at Paris, a new edition of it in two volumes in Folio, with large additions.*



C H A P. XI.

Of the different senses of the Scriptures. Rules for interpreting them.

WHAT has been already said, gives so much light to the Scriptures, that the reader is, I doubt not, already in haste to set about the reading them. But nevertheless, I must yet detain him a moment longer, and give him an idea of the several senses which may be put upon this book. And here then, we ought in the first place, to distinguish in the Bible, as well as in other books, the *proper* sense of each word, from the *metaphorical* one, in which it may be also understood. God there speaks to mankind in the language of men. *We find no expression in the Scripture, says St. Austin^a, but what was of common use, if regard be had to the time, place, and persons, when, where, and by whom, they are spoken.* It is indeed God who speaks; but he speaks to men, and therefore makes use of their language. And as then nothing is more common in their language than *metaphors*, we are not to be surprized, if we find the Scripture full of them. What goes before and follows in the context, sufficiently distinguishes the *literal* sense from the *metaphorical*. When, for instance, a cruel man is called a *wolf*, or a cunning one a *fox*; when barbarous people are called *serpents*, or *dragons*; when JESUS CHRIST is sometimes stiled a *lamb*, sometimes a *rock*, sometimes a *lion*, and sometimes a *vine*: We easily see that it is upon the account of some resemblance between them, that these names are applied to other things than those

^a De Trinit. l. 1. c. xi.

which

which they naturally signify. And sometimes these *metaphorical* expressions in Scripture are very bold, and very different from those we usually make use of; as when *the edge of a sword* is called *the mouth of the sword*, when *the marrow of wheat* is put for *the finest wheat*, and *the staff of bread* is put for *such bread as is very nourishing*. The sacred authors, says St. Austin, for want of proper words to express their thoughts, had recourse to figurative ones. And sometimes too, they make use of them as veils, to conceal what decency requires should not be openly represented to the eyes. Thus under the word *foot*, the Scripture comprehends all the lower parts of the body; as we see in this instance, *Zipperah took a cutting stone, and cut off the foreskin of her son, and touched his feet*^a. The *water of the feet* signifies *urine*.

NOR is it only in the frequent use of *metaphors*, that the language of the Scriptures agrees with our common language; but it comes yet nearer to our common way of speaking, by accommodating it self to our ideas, and ordinary manner of conceiving things: from whence it is, that it speaks of God, as if he had a body, and was like us. It not only gives him a mouth, and eyes, and hands, but it also attributes to him anger, compassion, fury, and some other passions. Whereby it represents God, not as he is, nor as our reason represents him; but as the imagination usually paints things, notwithstanding the light of reason and faith. And these *metaphors*, and this manner of speaking of God, cannot lead any into error, but persons of the grossest understandings, and such as have not the least knowledge of letters; because prophane books are full of expressions of the same kind. Persons of understanding easily see in what sense they are to be understood.

BUT what is peculiar to the holy Scripture, especially the *Old Testament*, and distinguishes it from all other books, is, that it has a *spiritual* sense, as well as a *literal*. The one is the sense of the words; the other is in some measure the sense of the author. I have already touched upon the reason upon which these two senses of the Scripture are founded, when I said after the Apostles and fathers of the church, that all the *Old Testament* is nothing but a shadow and a figure. That which expresses these figures is the *literal* sense; that which is figured out by these shadows, is

^a Exod. iv. 25. *Vulgate*. F. Lamy seems here, by too strict an adherence to the *Vulgate*, to have mistaken the sense of this text, which the English translation makes very easy and natural by rendering it, and cast it at his feet, viz. her husband's.

the *spiritual* sense; which is also called the *mystical* sense, because it is mysterious and hidden.

Three sorts
of figures
in the Old
Testa-
ment.

THE *Figures* of the *Old Testament* may be divided into *Legal*, *Historical*, and *Natural*. The *Legal figures* are every thing that relates to the temple, the altar, the tabernacle, the sacrifices, and the ceremonies of the law of *Moses*. The *Historical* comprehend all the events and different transactions which make up the history of the Jewish nation; as for instance, the marriage of *Abraham* to two wives, the one a bond-woman and the other a free; the birth of *Isaac* and *Ishmael*; the history of *Jacob* and *Esau*; that of the brazen serpent, &c. which we have shewn, as we have mentioned all these pieces of history, to have been images of what *the Messiah* was one day to perform. This the Jews grant; JESUS CHRIST himself in the Gospel, and St. *Paul* in his Epistles, explain the mysteries which were concealed under these histories; and shew how all the ceremonies of the law, and every thing that was done in the temple, had relation to the *Messiah*, and represented him in different manners; as we have already observed.

LASTLY, the *Natural* figures comprehend all that *Moses* has written, concerning the creation of the world; the fall of the first man; the deluge; *Noah's* ark, &c. All these things are *mystical* representations or emblems, which set before the mind very different things from those which the bodily eye sees in them. Thus St. *Paul* compares the *second Adam* with the *first*, and shews how the spiritual advantages of the one, are typified by the natural ones of the other; compares mount *Sinai* and the city of *Jerusalem*, to the church and heaven; and St. *Peter* looks on the deluge, and what happened to *Noah's* family, as a figure of the advantages which christians receive at their baptism.

The differ-
ent mysti-
cal senses.
The Alle-
gorical.

THE *Mystical* sense is divided into the *Allegorical*, the *Anagogical*, and the *Tropological*.

THE *Allegorical* sense is, when under something that is expressed we are to understand something that is not expressed. Thus the name of JESUS CHRIST is often found concealed under those of *David* and *Solomon*; insomuch, that what is said of these princes, does better agree with JESUS CHRIST, than with them. These words, *The Lord said unto my Lord, Sit thou on my right hand*, are to be understood of *David*, when he chose *Solomon* to be his successor; but they

Psal. cx. 1.

are more just, when applied to GOD the FATHER as speaking to JESUS CHRIST. For as he himself says, *How could David call his own son his Lord^a?* And St. Paul in his *Epistle to the Galatians^b* says, that the marriage of *Abraham* with *Hagar* and *Sarah*, the birth of *Isaac* and *Ishmael*, and all the rest of their history, is an *Allegory* of the two covenants, the two people, and the two *Jerusalems*.

THE *Anagogical* sense explains those things of *eternal felicity*, which the Scripture speaks of *the land of promise*. In this sense, *The land of promise* is *Heaven*; the *Jerusalem upon earth* is *The heavenly Jerusalem*. Man first formed out of the earth, and then animated with the breath of life, is the figure of man now cloathed with a corruptible body, and hereafter to be raised from the dead, and cloathed with immortality. And it must be here observed, that the prophets foretold what would happen to JESUS CHRIST and his Church, as well by their actions as their words. The prophet *Hosea*, by marrying a lewd woman, represented JESUS CHRIST, who by his union with the church has cleansed her from all her pollutions. The brazen serpent erected in the wilderness, was a figure of the Saviour of the world lifted up upon a cross. The law of circumcision literally commanded only the circumcising of the flesh; but in a spiritual sense, it signifies that circumcision of the heart by which christians ought to cut off and suppress every inordinate desire which is contrary to the law of God.

THE *Tropological* or *Moral* sense, is the drawing *moral* precepts and instructions from the letter of the Scriptures. The law forbids *the muzzling the ox that treadeth out the corn^c*; and St. Paul^d makes use of this precept of *Moses*, to establish the obligation the faithful lie under of supplying the ministers of the Gospel with all things that are necessary for them.

What St. *Jerome* says^e of these different senses of the Scripture, is this: *There are, says this father, three ways of explaining the Scripture; the first is following the historical sense, the second is following the tropological sense, and the third is the mystical. History teaches us the truth and order wherein things were transacted; the tropological sense raises us above the literal, and teaches us to put a moral and instructive*

^a Matth. xxii. 43.

^b iv. 24.

^c Deut. xxv. 4.

^d 1 Cor. ix. 9. 1 Tim. v. 18.

^e Letter to Hedibia.

explanation upon what passed among the people of the Jews. And the spiritual sense raises us yet higher, making us leave the earth, that it may attach us to eternal felicity; and thereby the reflections which we make on the present life, discover to us the happiness after which we aspire.

THE fathers of the church, who in explaining the holy books to the people, were more intent upon making saints than scholars, applied themselves very much to the *moral* sense. With this view, they neglected the *literal*. Not that they were ignorant of it; God forbid that we should do so much injury to those great men as to imagine it! but they chose to accommodate themselves to the design they had in view. JESUS CHRIST himself gave them an example of it, when he opposed the docility and repentance of the *Ninevites*, to the impenitence and obstinacy of the Jews^a; and assured them that *the queen of the south would one day rise up in judgment against them, and condemn them*^b. And what instructions does not St. Paul draw from every thing that happened to the *Israelites* in the wilderness?

IT was upon this model, that the fathers explained the Scriptures to the people; but when they wrote against heresies, they contended with them by the *literal* sense, which they have cleared up in an unanswerable manner. But nevertheless we are not to imagine, that the proofs founded upon the *mystical* sense have no force: for the Jews receive it, as well as we, as appears by the *Chaldee Paraphrase*, and by *Philo*, who explains the *allegories* of the law. So that with regard to them, this sense has the force of an acknowledged principle, and a thing taken for granted. The modern Jews likewise distinguish two sorts of senses in the Scripture; the *literal*, which they call *peschalt*; that is, *naked* or *simple*, a word which they use of a man who has been stripped of his cloaths; and the *allegorical*. The exposition of this *literal* sense, they call, *Pirusch*, and their commentaries *Piruschim*. And they give the name of *Midraschim* to *allegorical* interpretations; which word comes from *darasch*, which signifies to *search*; because the *mystical* sense must be laboriously *sought for*, and does not immediately present it self to the mind.

^a Matth. xii. 41.

^b Ibid. v. 42.

THESE four senses of the Scripture are usually contained in two *Latin* verses, which are fathered upon *Lyrannus*, and of which this is the sense :

*The Letter instructs us in the fact which the HOLY GHOST publishes ;
The object of the Allegorical sense is, the faith ;
The Moral explains the law ; and
The Anagogical aspires at the happiness of another life.*

IT is universally agreed, that we ought first to apply our selves to *The study of the literal sense* of the Scripture, as we have just now explained it. This is the foundation of the other senses : When a man has entered well into this, it is easy for him afterwards to make his uses of it. He can then easily discern to what purposes it is applicable ; and accommodate it to his subject, or to the passages he would explain, or to the persons to whom he speaks. Besides, there are great numbers of passages of Scripture relating to morality, which must be understood in the *literal* sense ; that is, in the sense which the sacred writers have given them by the inspiration of the HOLY GHOST, who was without doubt, able to supply his writers with natural expressions, and such as were proper to express this sense. So that we must search into the Scriptures, with the same care with which we endeavour to penetrate into the sense of any other author. We are not content with guessing at what an author means, we endeavour to discover his meaning with certainty, by weighing the force of the words which he makes use of. And what rich thoughts would not the Scripture furnish, if considered according to the force of its expressions ? that is, in the sense which we may believe is the true sense of the HOLY GHOST, since he led the sacred writers, to make use of these expressions ? He, I say, who shall have entered well into the natural sense of the Scriptures, will have a rich fund in it, and will be able to distribute great treasures among the people ; while others fill their sermons with frivolous and trifling things, which are so widely distant from the sense of the sacred authors, that one dares not say, that these preachers are animated by the HOLY GHOST.

THE following rules are such as must be pursued, if we would enter into the true sense of the Scriptures.

I. R U L E.

I. R U L E.

THE first and most essential rule to be followed, in order to understand the Scriptures well, is to stick closely to the sense which the church has given to it, especially in matters of faith. By the church I understand the decisions of the councils, and the consent of the greatest part of the fathers. There is no surer guide than *tradition*; that regulates the *letter* it self of the Scripture: for the original having been written without *points*, as we have seen, and consequently the same word having been capable of being read differently, tradition has taught us how we ought to read it. And it is this same tradition that assures us, that the Scripture is a divine book, and that it is not suppositions, or apochryphal. Therefore St. *Austin* says of the Gospel it self, *that he should have had no faith in it, if the authority of the Catholick Church had not obliged him to it.* Which he without doubt said for this reason, because we have no other way, but by the channel of tradition (which is preserved in the church which is spread all over the world) of knowing that the Gospel is a true history, and that the facts related in it are true.

BESIDES, experience teaches us, that the Scriptures are susceptible of several senses. *There would be no heresy, says Tertullian^a, if all the world understood the Scripture as it ought to be understood; and I am not afraid to say, that it is the order of divine providence, that the Scripture is so disposed, that hereticks find occasions of errour in them; since it is written, that it must needs be that heresies come, which they would not if there were no Scriptures.* But it is also the same Scriptures which furnish us with reasons against them. And is it not therefore reasonable to learn the true sense of them, from those who learned it from the mouths of the authors themselves? The Apostles did not give the church the *letter* only, they joyned the *spirit* with it; they took care to leave with their disciples the true understanding of their writings, that they might in their turn leave it to their successors, and so their doctrine might be preserved pure, and pass down to the latest ages, through the channel of tradition. Which is what St. *Paul* expressly says to *Timothy*^b, *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Different interpreters explain the Scriptures differently; and we therefore want, if I may so

^a De Præscrip. hæretic. c. 39.^b 2 Tim. ii. 2.

speak, another Scripture to determine which of these expositions is the true one. *Some one will ask, perhaps, says Vincentius Lirinensis, why, though the rule of the holy Scriptures is sure, and more than sufficient to establish our belief, we yet will add to it the authority of the sentiments of the church? The reason of it is this : It is because all the world does not explain the Scripture in the same manner, and because it is profound, and too much exalted for every man to judge of, and yet every one interprets it his own way : So that without it, we should see almost as many interpretations as there would be men who should engage in interpreting it.* Novatian, for instance, understands it otherwise than Photinus, Sabellius than Donatus, Arrius than Eunomius, Macedonius than Apollinaris, Priscillian than Jovinian; and lastly, Pelagius than Celestius and Nestorius. *It is upon this account, that the method I have just now mentioned is necessary, in order to discover the truth, among so great a number of different interpretations, which make a sort of labyrinth, in which our minds would wander in as many turnings as there are errors, and from which we should never be free, if the church did not serve for our guide, in the understanding what she has given us of the Prophets and Apostles.*

II. R U L E.

THE authors of the sacred books not only speak truth, but they speak it in a sensible and reasonable manner. When therefore the *literal* sense of their words implies no absurdity, it is the true sense; and recourse is to be had to *allegory* and *metaphor*, only when the *natural* sense is absurd. Then indeed recourse must be had to *figure*, because the HOLY GHOST cannot inspire men with absurdities; but not otherwise, because no sensible writer always makes use of improper, or *figurative* expressions.

III. R U L E.

WHEN the same thing is expressed obscurely in one place, and clearly in another, that which is clear must serve as a rule to explain that which is obscure by, and the light of one passage be made use of to dispel the darkness of another.

IV. R U L E.

NOTHING is more useful in order to discover the sense of an author, than the knowing the end he proposed in writing. And it is therefore of importance to know the character he maintains, and on what occasion,

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and for whom, and against whom, he wrote. Now it is universally acknowledged, that the end of the authors of the *Old Testament* was to represent JESUS CHRIST, but JESUS CHRIST concealed under the veil of *figures*, and the obscurity of prophecies. And the design of the *New Testament* is to shew JESUS CHRIST openly, and to make it appear that he is the antitype of those figures, and the accomplishment of those prophecies. So that the two *Testaments* have a relation to, and explain one another. *The New Testament*, says St. Austin^a, *is concealed under the Old, and the Old is manifested in the New*; and in another place, *All that is contained in the books of the Old Testament, is either written of JESUS CHRIST, or for JESUS CHRIST*. And it is therefore a most important rule to look on JESUS CHRIST in the Scripture both these ways, as concealed under the Law, and as manifested in the Gospel.

V. R U L E.

WHEN a passage is obscure, attention must be given to what goes before, and what follows it. This examination, and the coherence of the context, discover the true sense.

VI. R U L E.

THE Scripture sometimes seems to contradict it self; but the following remarks are as it were a key to these seeming contradictions. 1. When two authors have manifestly the same thought, their different manner of explaining themselves does not amount to a contradiction. One Evangelist makes St. *John* say, that *he was not worthy to bear the shoes of JESUS CHRIST^b*, and another, that *he was not worthy to unloose the latches of his shoes*, but this is no contradiction; it is only expressing differently St. *John's* humility, which it is plain they both designed to extol. 2. The same man, and the same thing, has sometimes two names. 3. The same history is sometimes written concisely by one author, and more largely by another; but an enumeration of more particulars is no contradiction. 4. An author relates the circumstances of the same fact, either according as they offer themselves to his memory, or according to their natural order. 5. An author, who comes after another, omits what has been already said. 6. Two propositions may be contradictory in terms, and yet agree very well in sense. Such are that propo-

^a *Con. Faust. l. 12. c. 7.*

^b *Matth. iii. 11.*

^c *Luke ii. 16.*

sition of JESUS CHRIST, *Unless ye become children, ye shall not enter into the kingdom of heaven*^a, and that of St. Paul, *Be not children*^b; for it is evident, that JESUS CHRIST intends thereby that we must become *children in malice*; and St. Paul forbids us to be *children in wisdom and understanding*; which is not a contradiction.

VII. R U L E.

WE ought, as much as may be, to understand the languages in which those authors wrote, whom we would read, so as to understand them. It is not always safe to trust to interpreters. They may be faithful, it's true; and they may also express themselves in an equivocal manner; and therefore in order to take away all ambiguity, the original text must be consulted; and when we are assured that they have not been read otherwise than we at present have them, it is clear that the interpretation of what is obscure in the version, must be sought for in them. The *Old Testament* was written in *Hebrew*, and the *New* in *Greek*: The knowledge therefore of these two languages is very useful, not to say necessary. St. *Jerome*^c says it very clearly; *As recourse must be had to the Hebrew copies, in order to examine the books of the Old Testament, so must we have recourse to the Greek for the New.*

VIII. R U L E.

WHEN the Scripture tells us that a thing was done, and relates the circumstances of it, we must believe it was so. To endeavour to explain it in any other manner, is building castles in the air. So that it is almost an indispensable rule, that we should always search after the *literal* sense in the first place, and not go to the *mystical*, till *that* be first known. St. *Jerome* in the *Preface to his commentaries on the prophet Obadiah*, begs pardon, for that when he was young, and gave way to the warmth of his imagination, he had explained this prophet in an *allegorical* manner, before he had studied the history of it. *Allegories* indeed are always most easy. But it requires a great deal of study and labour, to master the *literal* sense of the sacred books; Grammar and History must be consulted in order to it, whilst in *allegories* a man is at liberty to say what he pleases, provided what he says be edifying.

^a Matth. xviii. 3.^b 1 Cor. xiv. 20.^c Letter to Lucinius.



C H A P. XII.

Of the Interpreters of the Scripture, their works, and the principal editions that have been made of them. Of the different methods they follow in interpreting the holy Scriptures

WHAT assistance soever may be drawn from the foregoing rules, or even from this whole work, it were a rashness to engage in so profound a study as that of the holy Scriptures, upon one's own understanding only, and without following some guide. There are several *offer themselves*, which may be followed, even in the different routs which they have taken.

The different treatises upon the Scripture.

FOR some have applyed themselves to edification only, and have sought for nothing in it but what relates to morality. These have chosen out the passages of Scripture, they like, and disposed them into proper articles; and thereby propose the Scriptures to us as a *looking-glass*, in which we may both see and adjust our selves. And accordingly they give this very name to their works, and call them *Specula, Mirrours*.

SYNOPSIS. **O**THERS have made abridgments, wherein you see every thing the Scripture says, on any one subject; and this is what they call *Synopses*.

HOMILIES. **S**OME have in a plain stile explained the Scripture in the form of a discourse. These the *Greeks* call *Homilies*, and the *Latins* *Discourses*, or *Enarrations*, whilst others again have borrowed the form of dialogues, and others that of meditations. All these expositions of Scripture are pathetic; they proceed from the ardour of an enflamed mind; which makes use of lively and fervent expressions, to declare what she feels. This is the method those interpreters have followed, whose only aim is to kindle in the heart of their readers, an ardent love for the things which they endeavour to explain, and who have therefore applied themselves only to those things which might be of service in regulating our manners: So that none of their works are either so exact, or so full of learning, as the *Commentaries*.

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THIS word in the *Latin*, from whence it is taken, signifies properly *Commentaries*, a *Journal*, or *Memoirs* of things we would remember, wherein things are written down without art or order, just as they naturally present themselves. But at present among us it signifies a work of great reflection, wherein we report the opinions of different authors, choose out the best of them, and then add our own, if there be any thing particular in it. There are several sorts of *Commentaries*; some of which are only *Connexions* of the passages of the fathers, who have explained the Scripture, which gives them the name of *Chains*. Others consist in abridged explanations, which were formerly called *Postillas*, or *Postilles*. They were short marginal notes. The word *Apostille* comes from the *Latin Postilla*, which is the same thing as *Postea*. *Serrarius* pretends, that the new expositions of Scripture which were published after the ancient expositions of the fathers of the church were called *Post-illas*; and that from thence came *Postilla*. But others pretend that this word comes from the old word *Postea*, which, as the glossaries shew us, signified a *Page*. Several sorts of Commentaries. Chains. Postilles.

THE *Glosses* come very near to the *Postilles*. They are short remarks, which are as it were the *Tongue* by which the author explains himself; and the word *Gloss* comes from a *Greek* word which signifies a *Tongue*; and with authors of the middle and lower age, wherein *Latin* was at an ebb, to *gloss* signifies to *explain*, or to *discover*. Glosses.

Paraphrases on the contrary are diffuse explanations, wherein what had been said obscurely, is cleared up. Paraphrases.

THE *Versions* differ from the *Paraphrases* in this, that in the *Versions* the words of an author are simply translated without adding any thing to what he says, or making him express his thoughts, as he would himself have done in the language, into which the translation is made; whereas in *Paraphrases*, they add some words to the author's own, that his meaning may be shewn with the more strength and energy. Versions.

Analyses shew us, in a methodical manner, the thoughts of an author, the method he pursued, the end he proposed in writing, and the reasonings he has made use of. Analyses.

THE study of the Scriptures is a work of infinite labour; they are an inexhaustible fund, in which the farther we dig, the more hidden treasures we find. Nevertheless, this divine book ought to be the nourishment of the faithful: It offers proper food to every age, and every condition. God's will.

nourishes us, says St. Austin, with what is clear, and exercises us with what we do not comprehend. And in another place, the HOLY GHOST, says the same father, has disposed the Scriptures in such a manner, that what is clear serves to satisfy us; and what is obscure, to prevent the distast we might otherwise have for them.

WE should here add the names of the authors who have acquired a reputation by their works on the Scriptures; but the number of them is so great, that it would be endless. An *English* author, called *William Crow*, has printed a catalogue of them at *London*, in 1672; wherein he sets down the name, country, profession, and religion of each author; the titles of his works; the number of volumes they contain; the editions they have had; the time in which he lived, and the year of his death. But as late as this catalogue is, there have since appeared so many new works, that there are many additions to be made to it, which father *Le Long* of the *Oratory* is now at work upon; for to the catalogue of the Bible, he adds that of the interpreters^a. And were I therefore to undertake to give here a particular account of all the authors who have written upon the Scripture, it would be to undertake what is already done. And I shall therefore not say any thing of particular *Commentaries*, but only of the *Collections* that have been made of them.

THE Divines of *Doway* printed a *Collection*, in the last age, which comprehends the *Common Gloss*, of which *Strabo*, Abbot of *Fulde*, a *Benedictin*, who flourished in the ninth century, was the author; and another *Interlineary* and *Marginal Gloss*, which is imputed to *Anselm* of *Laon*, who lived in the twelfth century. And this *Collection* contains likewise the expositions of the fathers, as well *Greek* as *Latin*; and the *Apostilles* of *Nicolas* of *Lira*, who left Judaism, became a Christian, entered into the order of *St. Francis*, and died in the year 1349. These Divines have also annexed the *Additions* of *Paul* of *Burgos*, who was a converted Jew, and afterwards made Bishop of *Burgos*, and *The replies* of *Martinus Thoringus*. The *Antwerp* edition in the year 1643, is a very beautiful one.

^a In the last Folio edition, mentioned (p. 347, and 354 Notes) his catalogue of all that have written upon the holy Scriptures, as well ancient as modern, is very compleat, and takes up the whole second volume. It descends even to an account of those who have written Grammars or Dictionaries of the learned languages, wherein the sacred text is concerned.

F. de la Haye, a *Cordelier*, published an edition of the Bible at *Paris*, in the same year, under the title of *Biblia magna*, which contains the authors who have made *Notes* and short *Commentaries*. The first edition consisted of but five volumes; afterwards he brought it up to nineteen.

IN the year 1660, the *Commentaries* of the most learned authors who have applied themselves to Scripture-criticism, and examined the words, phrases, and properties of the language of the holy books, were printed at *London* in nine volumes Folio. *Matthew Poole* has given us an abridgment of them, and of almost all the other later authors who have written upon the Scriptures, under the title of *Synopsis Criticorum*. The *Dutch* have since made an edition of the *English Criticks*, which is larger than that of *London*. English Criticks.
Synopsis Criticorum.

THE *Polyglotts*, of which I have spoken, are a sort of *Commentaries*. By comparing the different versions of the Scripture, we there find the explanation of several obscure passages. In the year 1616, there was printed at *Antwerp*, a collection of all the *Latin* versions of the Bible, that had been made. Polyglotts.

THE *Harmonies* are works that give a great deal of light to the Scripture. Such is that of the history of *The Kings*, with the history of *The Chronicles*; it shews the difference there is between them, and what one of them has more than the other, and what less. But these *Harmonies* are absolutely necessary for the four Evangelists, and therefore we have a great number of them. I have myself given a new one; but whether I have been more happy than the rest, in the method I have taken to reconcile the Evangelists, it belongs to those who think fit to make use of it, to judge. Harmonies.

IN order to make these *Harmonies*, all the passages in which the same matters are treated on, or mentioned, must be collected together, either in order to reconcile their seeming contradictions, or oppositions, or in order to clear up what is obscure in any of them, by comparing them. Which comparison is often of it self sufficient to remove all the darkness of a passage. *In order to explain terms which are obscure*, says *St. Austin*^a, *you must search for examples of them in places which are clear, that so what is plain may serve to clear up all our difficulties; and in this the memory is very serviceable*. At present, it is exceeding easy to find all the parallel places in Scripture.

^a De doctrina christiana. l. 2. c. 9.

Con-
cordan-
ces.

THE books in which we find this ready done to our hands, are called *Concordances*, on account of the use for which they were at first made; which was to find all the places where the same thing is spoken of. The general use of them is, to be able upon the mention of any word or passage in Scripture, to find out the place, the book, chapter, and verse, where that word or passage is. When people had not the assistance of these *Concordances*, they must have had excellent memories, to have remembered the places of all the passages in Scripture they wanted to make use of. Cardinal *Hugo de S. Cher*, was the first who made one of them, which was in *Latin* for the *Vulgate*; and he was assisted in this laborious work by three hundred monks. Rabbi *Isaac Nathan*, after his example, made one for the *Hebrew*. *Marius de Calasio*, a *Cordelier*, printed one of the *Hebrew* text at *Rome*, in four volumes. That which *Buxtorf* has given us, is but in one volume, because he has taken away the *Latin* versions which *Marius* had put into his work. *Conrad Kircher* has made a *Greek Concordance* of the *Old Testament*, in which we see how the *LXX.* have explained the same *Hebrew* word, in all the places in which it is found in Scripture: It was printed at *Frankfort* in 1607^a. *Henry Stephens* has given the world a *Concordance* of the *New Testament* in *Greek*, which *Schmidius* has perfected.

Tostatus and *Cornelius a Lapide* have made vast *Commentaries* upon all the Scriptures. And at the head of the *Polyglotts*, especially those of *Antwerp* and *England*, and in the two last volumes of the *Great Criticks*, we find preliminary treatises, which are full of excellent things, and contribute very much to the easy understanding of the Scriptures. But lest the large volumes should frighten those who would apply themselves to the study of this divine book, I shall declare that one short *Commentary*, as that of *Vatablus*, *Tyrinus*, or *Menochius*, is sufficient^b.

It is a good method to read the Scripture first without any *Notes* or *Commentaries*. It is St. *Austin's* opinion, who says^c, that *whoever would enter into the sense of the holy Scriptures, must first read them himself, and know something of them, though he cannot resolve all the difficulties he meets with in reading them*. And after having read over the Scriptures once, we may take *Vatablus* of *Robert Stephens's* edition, who to this author's *Notes*, which are short and clear, has added the *Vulgate*, and another

^a Trommius has since given the world another, and better Concordance of the *LXX.* ^b Such an English is, Fell upon St. Paul's Epistles, &c. ^c De doctrina christiana. l. 2. c. 8.

version made from the *Hebrew*. The doctors of *Salamanca* reviewed this work, and cut off what they thought not orthodox. And this single work may supply the place of many *Commentaries*. A man who has not a great deal of leisure, may with the assistance of these *Notes*, and this *Introduction*, undertake the study of the holy Scripture. And God grant, that the pleasure which he finds in it, may not be a transient one, but the beginning of that which the Saints enjoy in heaven, where they clearly see those truths which are contained in this divine book.

IF it be asked, with what books of Scripture we must begin this study, I answer, that what St. *Jerome* advised *Leta* to do, concerning the education of her daughter, was this: *She must first learn the Psalter, and entertain her self with these divine Songs; she will learn in the Proverbs of Solomon, how to regulate her life; in the Ecclesiastes, how to despise the things of the world; and she must read the book of Job, as a pattern of virtue and patience. Then she shall pass on to the Gospel, which she must never leave off; and must endeavour to fill her heart with The Acts and Epistles of the Apostles. After she has enriched her self with these treasures, she may learn the Prophets, the Pentateuch, the books of Kings, Chronicles, Ezra, and Esther, by heart: And then last of all, she may without danger learn also the Song of Songs: If she begin with this book, before she is in a condition to comprehend the mysteries it contains, it may be to her an occasion of falling.*

I CANNOT conclude this second book better than with the excellent advice of St. *Bernard*. *The reading accidentally, or as an occasion offers, cannot edify; it only serves to make the mind volatile and inconstant. What we read transiently is easily forgotten; we must stop some time, and meditate upon what we read. The sacred books ought to be read and understood with the same spirit with which they were written. We shall never enter into the sense of St. Paul, unless by a purity of intention, and intenseness of reflection, we enter into the very spirit of him. And unless piety raises in us the same transports with those which are expressed in the Psalms, we shall never comprehend the meaning of him who sung them.*

The End of the Second Book.



A N
I N T R O D U C T I O N
T O T H E
H O L Y S C R I P T U R E S.

B O O K I I I.

C H A P. I.

The design of this book. It treats of things which may be called foreign to the Scripture, but which serve to clear it up; as is done by what is here said of the false Gods, of idolatry, and of the names of the false Gods. The devil would have the honours, titles and names which belong only to God, attributed to himself.



THE design I proposed in this work, was to clear up the general difficulties that are found in reading the Scripture. They usually arise from the ignorance of multitudes of things which were familiar to the Jews, to whom the sacred writers spoke. And I have therefore been diffuse enough in speaking of every thing that relates

relates to the Jewish nation, the origin of this people; its history, laws, worship, customs, practices, and government. I have entered into a particular detail of whatever could give the reader a perfect knowledge of them. But nevertheless, there yet remain difficulties to be removed, concerning other things, which are not peculiar to the Jews, but are sometimes mentioned in Scripture, and are very little known. Such are the false deities and religion of the people, who bordered upon *Judea*, which often did occasion the falling of the people of God, and from which it was the business and attempt of the Prophets to turn them. And consequently their reasonings will be much more easily understood, when we know what that idolatry was, which they opposed. And therefore I have thought it proper to give an account here of the false deities of the Gentiles, and of several the like things, which the sacred writers have supposed as sufficiently known to those for whom they wrote. They did not undertake to explain the secrets of nature, or to write an history of metals, precious stones, animals, or plants, or to give an account of all diseases. And besides, the great difference of the *Hebrew* language from all others, and the great distance of time from them to us, have also thrown an obscurity over all these things, which perplexes the interpreters.

I shall in this chapter begin with the idols, whose names are mentioned in the sacred books.

[And herein I shall speak I. Of the origin of idolatry. II. Of the places set apart for it. III. Of the worship of idols. IV. Of the means of supporting it. V. Of the several sorts and parts of idolatry. VI. Of the epocha of it. VII. Of the names which are given to the true God in Scripture. VIII. Of the names which are given to idols in Scripture; and, IX. Of the idols themselves, which are mentioned in Scripture.]

I. Man was created to know and worship the true God; and therefore though sin could easily rob him of the knowledge of this divine being, yet it could not blot out the idea of him. This is so lively imprinted on the minds of all people, that the most gross and barbarous have not been able to live without some deity. But as the most sensible effect of the corruption, into which humane nature is fallen, is it's having so attached men to the senses, that they scarce conceive or know any thing but what is corporeal; all these nations have sought for their

The origin of idolatry.

Gods among corporeal beings. Those things which by their splendor dazzled their eyes, or surprized and intimidated them by their power, or brought any considerable advantages to them, thereby drew upon themselves their adoration. Hence arose all idolatry; the sun, moon, and stars, merited divine honours by their beauty: the elements, the fire, the water, and the air, by their usefulness. Wine, corn, and fruits, not only procured divinity to those who taught the arts of cultivating and improving them; but have also themselves been looked on as divine things. There is scarce so much as a beast, which *Egypt* has not worshipped. *Surely vain are all men by nature*, says the author of the book of *Wisdom*^a, *who are ignorant of God, and could not out of the good things that are seen, know him that is; neither by considering the works, did they acknowledge the work-master: but deemed, either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the Gods which govern the world: with whose beauty, if they being delighted, took them to be Gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.*

THE Idea of God, which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect, and the author of all good things, and all evils; that is, of all the punishments which are inflicted upon sin. And from hence it is, that whatever men have looked on as the cause of good things and of evils, has had divine honours paid to it.

AND with the corruption of human nature, other causes have also concurred in the establishing of idolatry: as the ambition of kings, and the flattery of their courtiers. Kings made men pay them the honours due only to God, while they lived; and their courtiers continued them after their deaths, in order to ingratiate themselves with their successors, who were well pleased to be thought the children of the Gods. And their subjects, by their submission, encouraged them in these impieties, and applauded them. Fathers have also sometimes deified their children, in order to comfort themselves thereby under the loss of them; as if they had left the earth, to go and reign in heaven. And this the same author of the book of *Wisdom*^b declares to have been one of the causes of idolatry; *A father afflicted with untimely mourning, when he hath made an image of his*

^a xiii. 1, 2, 3.^b xiv. 15, 16.

child soon taken away, now honoured him as a God, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices. Thus in process of time, an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings^a.

ADD to this, That the care the *Egyptians* took to preserve their dead bodies, is well known to the world. They did not interr, but embalm them; and they adorned their coffins with the figure of some animal which the deceased loved, or had chosen for his device. And this coffin was preserved with care, in the places appointed for that purpose. It was respected as something sacred, and the honour passing from the dead man to the figure of the animal which was represented upon his coffin, they offered sacrifices to this animal as to a God; and the tombs of the dead became insensibly the temples of the living. It is certain that tombs were made use of as temples^b. *Justin* the historian speaking of a king of *Damascus*, called *Damascus*, says, that *the* Syrians, in order to honour him, honoured the sepulchre of *Arathes* his wife, which served them for a temple; and that they looked on her as one of their most holy deities. And the same author reports, that *Ephestion* was looked on and honoured as a God, after his death, by the order of *Alexander the Great*.

THE form of these sepulchres had the air of a temple; they were adorned with columns, pyramids, and other pieces of architecture. Not that the Pagans only thus adorned their tombs; the servants of the true God also did the same: for we see that *Jacob* adorned *Rachel's* tomb with a *Pillar*^c. In the *Hebrew* it is *Matzeva*, and in the *Greek*, *στήλην*; that is, a *Column*, or a *Pyramid*, or a *Square-stone*. And these sorts of *Pillars* were also worshipped by the Pagans. The *Syrians* worshipped *The Sun* under the figure of a *Pyramid*, and the *Arabians* worshipped *Venus* under that of a *Square-stone*. And from hence comes the command which God gave the Jews in *Leviticus*, *Not to rear up Pillars, or set up images of stones to worship them*^d. And it must be observed, that the *Vulgate* sometimes gives the name of *Statues* to these *Pillars*, as in *The second book of Kings*; *He took away the Statues of Baal which his father*

^a The state of idolatry in the world, about 500 years before Christ, is finely represented by the Dean of Norwich, *Con. P. 1. B. 3. under the year 522.* ^b *Lib. 36. c. 2.* ^c *Gen. xxxv 20.* ^d *Lev. xxvi. 1.*

had made^a. These *Statues* were nothing else but these sorts of *Columns*, or *Square-stones*, of which we are speaking.

*The Jews
corrupted
by the ex-
ample of
the Egy-
ptian su-
perstitions.*

BUT without dwelling any longer upon the origin of idolatry, I shall only observe, that the stay of the *Hebrews* in *Egypt* was very pernicious to them. The idolatry of this superstitious nation made deep impressions on their minds. Being accustomed to see corporeal gods worshipped, they would have some such to march before them, and be their guides in their travels. Hence came their petition to *Aaron*, to make them a *Golden Calf*^b. For so extravagant a thought as this, could not have been founded upon any thing but the superstition of the *Egyptians*, who worshipped *Apis* under the form of an ox. And in spite of the terrible prohibitions of the law, they still preserved a violent inclination to the worship of false Gods; which was doubtless cherished by the examples of the *Canaanites*, among whom they lived, and who being in the neighbourhood of *Egypt*, had very probably, many of the superstitions and customs of the *Egyptians* among them.

AND the devils, equally jealous of the glory of God, and the happiness of men, did not forget themselves on an occasion which was so favourable to their design. Taking advantage of the barbarity of the people, and the ambition of their princes, they put themselves in the place of the true God, to whom they would have equalled themselves in heaven; and not content with the name only, they attributed to themselves the honour of sacrifices, and all that worship, which they saw *Abel*, *Seth*, and other good men, pay to God. Which is the reason why we find so much resemblance between the Jewish and the Pagan religion, as to ceremonies and external worship. The idolaters honoured their images with the same worship with which the *Israelites* honoured the true God. Thus the Scripture gives the name of *Devils* to idols: *They sacrificed*, says *David*, *their sons and their daughters unto Devils*^c. Which was not because the Jews and idolaters addressed their worship directly to these accursed spirits, but because the idols they worshipped were either the habitation, or the invention of devils. But,

*The places
where the
pagan ce-
remonies
were per-
formed.*

II. WE see in prophane authors, that the *Eminent* and *High places* were looked on as holy, or at least as most proper for sacrificing. And therefore they generally sacrificed either on the tops of mountains, or in the

^a *Gen. 2. Vulg.*

^b *Exod. xxxii.*

^c *Psal. cvi. 37.*

woods. *It is the custom of the Persians, says Herodotus, to go up upon the highest mountains, there to offer sacrifices to Jupiter; that is, to the firmament of heaven, which they call Jupiter.* Besides, the greatest part of these sacrifices were shameful, or ridiculous, and therefore the devils caused them to be offered up in woods and scattered places, to conceal them from the multitude; or else, perhaps, under some great tree, which passed for a tree consecrated to some deity. For which reason, God being willing to blot out all the footsteps of idolatry from the midst of his people, not only commanded them to offer sacrifices to him no where but in the place which he should choose to build his temple^a; but also forbade the *Israelites* to sacrifice in high places^b, or to place a grove of trees^c near his altar. But *Manasseh* broke through this prohibition, when, as the Scripture says, *He built up again the high places, and reared up altars for Baal, and made a grove*^d. And *Isaiah*^e reproached the *Israelites* with the like prevarication, when he said, *Are ye not children of transgression, a seed of falsehood, enflaming your selves with idols under every green tree, slaying the children in the vallies, under the clefts of the rocks?* And *Jeremiah*^f reproaches them again with having played the *kar'ot*, that is, worshipped idols on every high mountain, and under every green tree.

NOR were the mountains, the woods and the valleys only appointed for the worship of false Gods; but almost every thing else among the pagans, bore the marks of their idolatry. *Herodotus* says, that the *Phenicians*, who were the greatest sea-men in the world, adorned the heads and sterns of their ships with the images of their gods. And *St. Luke*^g has observed, that the vessel which carried *St. Paul* from *Malta* to *Syracuse*, had the sign of the *Castors*; that is, of *Castor* and *Pollux*. And it is somewhat probable, that the vessel in which *Europa* was carried away, had the sign of a bull, which gave occasion to the poets to say, that *Jupiter* carried her away under that shape. Nay, the superstition of the Pagans went so far as to worship the gods and goddesses of all countries, even those which they knew not: And thus there was at *Athens* an altar consecrated *To the gods and goddesses of Europe, Asia, Libya, and to the unknown God*; which gave *St. Paul* occasion to make that discourse in the *Areopagus*, which is related in the *Acts*^h.

^a Deut. xii. 14.^b Lev. xxvi. 30.^c Deut. xvi. 21.^d 2 Kings xxi. 3.^e lvii. 4, 5.^f iii. 6.^g Acts xxviii. 11. *Vulgate*.^h xvii. 23.

The worship of
idols.

III. THE adoration, or worship, which the Pagans paid to their gods, did not consist barely in the sacrifices they offered to them, but also in prostrations and bowings of the head. It was also a religious ceremony, and a mark of respect, to lift up the hand to the mouth, and kiss it; whence it is, that as St. *Jerome* has observed, *to worship* and *to kiss* are in the *Hebrew* synonymous terms: and in *The second Psalm*, instead of *Apprehendite disciplinam*, *Hear discipline*, as the *Vulgate* has it, in the *Hebrew* it is *Kiss the son*; that is, *Worship him*. And therefore *Job*, in order to express his not having fallen into idolatry, says^a, *If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth has kissed my hand.....* Idolaters also loved long prayers, persuading themselves that they should be the more certainly heard by their gods for the length of them. We see in the history of *The Kings*^b, that *The prophets of Baal called on his name, from morning even until noon*. And it is this sort of prayers that JESUS CHRIST condemns in the Gospel^c.

BUT God, who knew the inclination of his people to idolatry, took care to turn them from it, and to forbid them all the customs and ceremonies of the Pagans which had any relation to their false worship. We learn from *Herodotus*, that the *Arabians* and neighbouring people cut their hair round in honour of *Bacchus*, who wore his so. And therefore God forbids the Jews, *To round the corners of their heads, or mar the corners of their beards*^d. And it is said in *Jeremiah*^e, *I will punish Egypt, Judah, Edom, and they that dwell in the wilderness, who wear their hair cut round*.

ANOTHER custom among the idolaters, was to make incisions in their bodies, and imprint upon their flesh marks made with blood, and other colours. *Lucian* speaks of this custom in his book *Of the goddesses of Syria*. He says, that these marks were imprinted either upon the hand, or head; and that slaves especially, who were consecrated to the service of any God, were marked in this manner. As for the incisions, it appears by the Scripture, that the priests made them when they sacrificed; *They cried aloud, and cut themselves, after their manner, with knives and lances, till the blood gushed out upon them*^f. And *Laertius* testifies, that the priests

^a xxxi. 26, 27.
26. *Vulg* & *Heb*.

^b 1 Kings xviii. 26.
^f 1 Kings xviii. 28.

^c Matth. vi. 7.

^d Lev. xix. 27.

^e Jer. ix.

of *Bellona* observed the same ceremony: *They sacrificed*, says he, *not with strange blood, but their own; for having torn their shoulders, and lifting up a naked sword in each hand, they walk, they run, they act the mad-man.* Whereby we see the reason why God forbid his people, *the making any cuttings in their flesh for the dead, and the printing any marks upon themselves*^a. For the Pagans did these things, not only in honour to their Gods, but also in testimony of their grief, at the loss of any of their neighbours; as *Herodotus* reports of the *Scythians*, who slashed their arms, upon the death of their prince. And the same author speaking of the temple of *Hercules*, which was upon the sea-shore, near the mouth of the *Nile*, speaks concerning these *stigmata*, or marks which the Pagans imprinted on their flesh, thus: *There was*, says he^b, *and there is y. t upon the sea-shore, a temple consecrated to Hercules, to which if any slave retire, and imprint on his body the stigmata, or sacred marks, consecrating himself to the service of this God, it is not lawful to touch him:* And perhaps *St. Paul* alludes to this^c, when he says, *Let no man trouble me, for I bear in my body the marks (Vulg. and Gr. stigmata) of the Lord Jesus.* But,

IV. A religion so extravagant as this of the Pagans, could not have subsisted long, if the devils had not drawn respect to it, by the wonders which they caused their priests to work, by communicating to them a part of their power. There were idols which, it is pretended, spake and uttered oracles. The Jews say, *Laban's* idols did so; and this was the reason, says *Maimonides*, why *Rachel* took them privately, and carried them away with her, for fear these idols should have discovered to *Laban*, her husband's design of returning into his own country, and the road he was to take. I am sensible indeed, that too easy credit is not to be given to all the prodigies which the ancient histories relate; but if they are not all true, so neither is it possible that they should be all false: We have at least no room to doubt of those which the Scripture relates. For such were the prodigies wrought by *Pharaoh's* magicians: But the power of *Moses*, which was that of God himself, was superiour to theirs; and therefore he wrought greater wonders than those magicians could. Before *JESUS CHRIST* came into the world, the devil reigned in it, and nothing was more common than magick: The enchanters drew serpents out

*The false
miracles
wrought
by devils.*

^a Lev. xix. 8.

^b lib. 2.

^c Gal. vi. 17.

of their holes, tamed them, took their poison from them, and did an hundred other surprizing things. And it must certainly have been an established and creditable trade, since God so expressly forbids it; *There shall not, says he, be found among you, any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer*^a.

*The devils
attribute
to them-
selves the
knowledge
of futuri-
ty.*

AND as the knowledge of futurity follows miracles, and is a certain mark of the divinity; this therefore the devils also attributed to themselves, and had their prophets, who foretold future things. And it is not to be wondred at, if their prophecies proved sometimes true. Only we must observe, that these angels of darkness have no other power over men, than the executioner has over criminals, whom justice delivers up to him, to carry them to their execution, or punishment. God makes use of the ministry of devils to punish men, when they have been wicked enough to desert him. And on the other side, he makes their malice and artifices subservient to his designs, by permitting them sometimes to foretel what will happen, that he may thereby give the greater lustre and glory to the truth. Thus did the prophecy of *Balaam*^b, *that there should come a star out of Jacob*, which was famous among the heathen, prepare their minds for the coming of JESUS CHRIST, and determined the *Magi*, upon the sight of a miraculous *star*, which they observed, to come and worship him in his cradle. To which we may add the subtilty of the devils, which easily penetrates into futurity: And besides, as they foretold an infinite number of things, it is not at all surprizing, that some one of them should prove true. God permits it, to confound error with error, and that they who once chose to wander out of the right way, should wander farther and farther. Of what service was it to *Saul*, for instance, to learn his defeat and approaching death, from the shadow of *Samuel*, whom a magician called up? We read in Scripture^c, that this woman had a *spirit of Python*, whence she is called a *Pythonefs*. The *Hebrew* word which signifies *Python*, signifies also *Uter*; that is, a *goats skin*, or a *bladder*; and these magicians are so called, because when they were possessed with the demon, their bellies were swelled like *bladders*, at the time that they gave their answers to those who consulted them about future things. And therefore *Josephus* and the Interpreters call them *Engastrimuthoi*; a word

^a Deut. xviii. 10, 11.

^b Numb. xxiv. 17.

^c 1 Sam. xxviii. 7. *Vulg.*

which

which signifies people *who speak from their bellies*, and whose voices give an obscure sound, as if they come out of the earth. We have to this day, men who speak from the bottoms of their throats, in such a manner that they who are near them, think that the voice they hear comes from a great distance. And *Isaiah*^a alludes to this custom of the magicians, when he says; *Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit*^b, *out of the ground, and thy speech shall whisper out of the dust.*

As to what relates to the art of that *Pythonefs*, who shewed *Samuel* to *Saul*, mens opinions are very different. Some think, that the soul of *Samuel* was truly called up by God's permission, that the terrible answer it was to give to this unhappy prince, might punish him for his sacrilege. Others pretend, that it was a meer cheat of the devil's, or an artifice of the *Pythonefs*, who by some secret, like that of the men who speak from the bottoms of their throats, as has just now been observed, made *Saul* believe that it was *Samuel* who spoke to him. And as to the prediction she told him, it might perhaps be nothing but the conjecture of a skilful woman, who might have been well informed of the condition of *Saul's* affairs. And as express as this prediction appears to be, it is capable of several senses; the words, *You shall be with me to morrow*^c, may be interpreted several ways; and some learned men contend, that it is not literally true: But I shall enter no farther into this debate.

V. THE Rabbins divide idolatry into three sorts, according to its different objects. 1. That which pays the worship which is due only to God, to angels. 2. That which worships the hosts of heaven; that is, the sun, moon, and stars. 3. That which is paid to devils. And to these sorts *Abarbinel* adds others, especially that of the *Talismans*; which were a sort of figures made under certain constellations. To them was attributed the virtue of preserving fruits, of turning away misfortunes from them, and of discovering future things; insomuch that they who had these *Talismans*, could know whatever they would, either by visions or dreams. Such were the *Teraphim* mentioned in Scripture. They were images, or idols, which passed for deities. *Rachel* carried away with her the *Teraphim* of her father *Laban*, which obliged him to run after her, and when he had

Three
sorts of
idolatry.

^a *Isai. xxix. 4.*

^b *Like that of a Pythonefs. Vulg.*

^c *v. 19.*

overtaken them, he complains to her husband *Jacob*, that he had *stolen his gods*. Of which idols we shall speak again hereafter.

Divina-
tion.

1. As to the parts of idolatry, the art of divination is one constant attendant on it. The Pagans paid a worship to the bones of those whom they worshipped as gods; and their superstition went so far as to pretend, that these bones could discover future things. The *Hebrews* call a diviner *Iiedoni*; that is, *a knowing man, a scholar*. And they also gave them the name of *Ob*: But the *Greeks* call them *Pythones*. The *Hebrew* word *Ob* signifies *a bladder*; and I have already said, why the diviners were also called *Pythons*. The false god, which the Pagans honoured under the name of *Pythian Apollo*, had in his temple young women for his priestesses, who were called *Pythoneesses*, and spake from their bellies, as has been explained. The *Latins* call them *Ventriloquæ*, and the *Greeks*, *Engastrimutchoi*; which is the reason why the *Latin* interpreter found no properer word than *Python* to render the *Hebrew Ob* by, which signifies *a diviner*. St. *Luke* in the *Acts*^a, mentions a young woman who was a *Pythoneess*, whom St. *Paul* cured; which proves that there really were such *Pythoneesses*, who were magician-women whom the devil possessed, and to whom he discovered as many future things as he knew himself. It is certain, that he knows many things, and it is from thence that the *Greeks* call him by the name of *Daimon*; that is, *one who knows*. But nevertheless, as God alone is master of futurity, in order artfully to deceive those who were blind enough to consult him, or rather for fear of discovering that he was ignorant of more things than he knew, he made the diviners give ambiguous answers, such as were capable of several senses, which were sometimes even contrary to one another. *Maimonides* tells us some of the tricks of these diviners. *They offer*, says he, *certain perfumes; then they move about a mysterious rod, which they hold in their hands; and after that, they put some questions aloud to another person, who answers them, but with so low a voice that it can scarce be heard; the understanding must supply the defect of the ears. Sometimes they take the head of a dead man, and perfume it, and make their enchantments till this head speaks; but with an obscure and weak voice.* It is easy to see how many cheats are concealed under this management. *Isaiah* alludes to it, when he says, *And when they shall say unto you, speak unto them that have a familiar spirit^b, and unto wizards that*

^a xvi. 16.

^b *Pythons. Vulg.*

peep and mutter; should not a people seek unto their God, for the living to the dead? To the law, and to the testimony^a, &c. And we have already seen that *Saul* consulted the soul of *Samuel*, upon the success of the war he was making with the *Philistines*. And,

2. THE art of auguries was also another part of idolatry. This art consisted in drawing a knowledge of what one was to do in difficult cases, from accidental things. We have an example of this in *Ezekiel^b*, *The king of Babylon stood at the parting of the way, at the head of two ways, to learn what he ought to do, and mixed his arrows.* Which was thus. When a king was about to declare war with several nations, or to besiege several cities, he wrote the names of these nations, or cities, upon arrows, and then mixed them together in a quiver, and drawing out the first that came to his hands, he declared war with the nation, or besieged the city, whose name was written upon the arrow which he had drawn out. But sometimes they made use of sticks instead of arrows. *Hosea* reproaches the Jews with this extravagance: *My people ask counsel of their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, they have gone a whoring from their God^c.* Whether they were to undertake a journey, or to be married, or to do any thing whatsoever that was of consequence, they determined themselves by this kind of auguries.

VI. IT was thus that idolatry was established and spread abroad; but it is not easy to shew the exact time when it began. It is probable, that it was a little after the fall; and nothing so much shews the enormity of sin, as its having blinded mankind to such a degree, as to make them forget God. It must be that a deity has some essential relation to our nature, since men had no sooner lost the knowledge of the true God, but they made themselves false ones. There is a passage in *Genesis^d*, which seems to point out the beginning of idolatry: *Seth had a son whom he called Enos, it was he who began to call upon the name of the Lord.* This is the turn which the *Vulgate* gives to these words, which when thus explained, make one believe that idolatry having begun before *Enos*, he brought men back to the worship of the true God, established his worship, and the manner of praying to him. And some add, that he was the first who knew and published the sacred name of God, *Jehovah*; which is here in the *Hebrew*. But the Jews give a very opposite sense to this passage. As the word *Huchal*

The Epocha of idolatry

^a viii. 19, 20.

^b xxi. 21. *Vulg.*

^c iv. 12.

^d Gen. iv. 26. *Vulg.*

signifies.

signifies *to prophane*, as well as *to begin*, they say it was then that the name *Jehovah* was *prophaned*; which has made *Maimonides* say^a, that, *from the time of Enos, men fell into the greatest of errours*; and that, *the wisdom of the prudent was silent and eclipsed*; that, *Enos himself went astray*; and that *this was their errour*, that they said, *God had created the stars to govern the world*; and being *perswaded of this false opinion, built temples to the stars, and offered sacrifices to them*. And *Onkelos's Paraphrase* agrees with *Maimonides*; *Then*, says it, *men left off to call upon the name of Jehovah*. So that, here is a very wide difference. In the sense of the *Vulgate*, which *St. Jerome* follows, *Enos* was the restorer of the true religion; and in that of the Jews, *he was* the author of idolatry^b. And all that is certain is, that idols were worshipped long before the deluge, and nothing but so enormous a crime as this, and that universally prevailing, could have obliged God to destroy all mankind except one family. But,

The names
given to
God in the
Scripture.

VII. FROM the mention of this name *Jehovah*, we will take occasion to say something of the different names given to God in Scripture, several of which the devils usurped. *St. Jerome* in his letter to *Marcellus*, reckons up ten different names of God, which are as follow.

Jehovah.

I. THE first, and most august, is *Jehovah*; a name, which as we have seen consisted of four letters. But it is from the time of *Galatinus*^c only, that it has been pronounced *Jehovah*; for *St. Jerome* contents himself with calling it *the four-lettered name*; and when *St. John* says in *the Revelations*, that *God had a name written that no man knew*^d, this shews that the name of God was not known in his time. God himself also says in *Exodus*^e, that he had not made known his name to the patriarchs. And therefore either from some particular order, or out of a spirit of esteem and reverence, the Jews never pronounced this glorious name but in their religious worship: and it is a wonderful thing, that as the priests alone pronounced it in the temple, when they blessed the people, so the Jews should, after the burning of the temple, lose not only their law and liberty, but the name of God too; so much has he concealed himself from them, ever since that time. But nevertheless, superstition has succeeded religion among

^a Treatise of idolatry. ch. i. n. i.

^b The English runs, Then began men to call, &c. which neither makes *Enos* the author of true or false religion, but only declares what was done about the time of his birth.

^c The beginning of the sixteenth century.

^d xix. 12.

^e vi. 3.
them;

them; the Jews now make a scruple of writing it any where but in the sacred books; and if this name be engraven on a vessel, or any thing else, it can neither be broken, nor defaced. They almost worship it; so very careful are they of not writing it irregularly, or altering it, for fear of prophaning it. And we have already observed, that they dared not pronounce this name at the time that the *Septuagint* was made; which is the reason why these interpreters always read it, as if it had been *Adonai* in the original, which word signifies *Lord*: and in this the *Vulgate* follows them.

AND as then this great name was but seldom pronounced, the true manner of pronouncing it, came at last to be lost. And hence came the many different ways of writing, and the many different opinions concerning the pronounciation of it. Some pronounce it *Jao*, others *Jave*, or *Jove*; the *Samaritans* pronounce it *Jahue*, the *Greeks* *Jao*, of which the *Latins* have made *Jova*, which was by the Pagans given to their *Jupiter*. The *Hebrew* Grammarians give a plausible reason why this name is the proper name of God. They observe, that it comprehends the three distinctions of time, present, past, and future, which can belong only to an eternal being. From whence it is, that God is called in *the Revelations*^a, *he who was, who is, and who is to come*; where it ought to be observed, that *he who is to come* is put for *he who will be*.

2. THE second name of God is *El*, which signifies *strength*^b. This *El* name is often put into the compound names of the *Hebrews*; as *Eleezer*, *Eliachim*, *Elisabeth*, *Michael*, *Gabriel*, *Raphael*.

3. THE third is, *Elohim*, which is formed out of the second. The *Elohim*. Scripture gives it to judges, and angels, upon the account of the offices which God gives them of judging, absolving, condemning, and punishing.

4. THE fourth is *Elohe*^c, which is properly the singular of *Elohim*. *Elohe*.

5. THE fifth is *Tzabaoth*, which signifies *an army drawn up in bat-* *Tzaba-* *talia*. The Scripture calls the stars, *The militia of heaven*^d, on account ^{oth.} of the wonderful order they are ranged in; and thus God is called, *The God of hosts*, or *armies*, to shew that he is stronger than the most powerful kings, to whom numerous armies are obedient.

^a i. 8.

^b Or rather mighty.

^c Or Eloah.

^d *Vulgate*; host of heaven, *English*.

- Elion. 6. THE sixth is *Elion*, that is to say, *great* and *sovereign*.
 Eheie. 7. THE seventh is, *Eheie Ascher Eheie*; that is, *I will be what I will be*; or as the *Greeks* explain it, *I am what I am*. God only can properly be said *to be*: Existence is a part of the idea we form of him.
- Adonai. 8. THE eighth is, *Adonai*; that is, *Lord*. We have already observed that this is the name which the Jews substitute in the room of the great *name of four letters*.
- Jah. 9. THE ninth is, *Jah*, which appears to be formed out of *Jehovah*.
 Saddai. 10. THE tenth is, *Saddai*; that is, *he who is self-sufficient*. This is one of the finest characters of the deity, that he has all things in himself, and seeks for nothing out of himself^a. The Jews also call God *Hamacum*, a word compounded of the *Hebrew* demonstrative *He*, and the word *Macum*, which signifies *place*; to shew that God cannot be contained within any place; that he is every where, and is the place he possesses.

The names of the idols mentioned in Scripture.

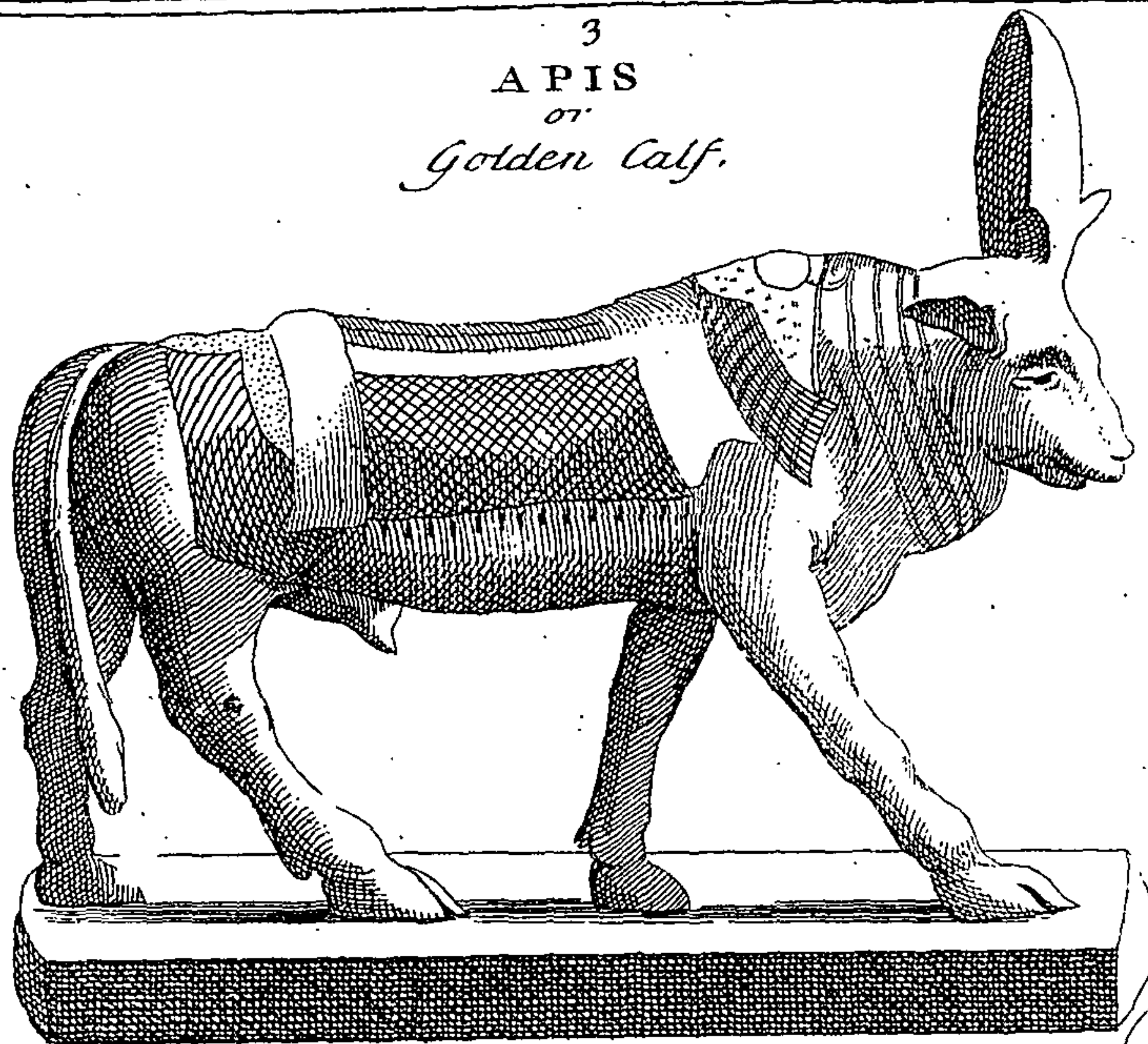
VIII. WE come now to the names which the Scripture gives to the false Gods. It sometimes calls them *Elohim*, (which is one of the names of the true God) but generally speaking, it gives them names of contempt. It treats them as idols, the works of mens hands, and as wrought gold and silver; as was the golden calf which the Jews worshipped in the wilderness. It calls them *Grief*^b, *Infirmity*^c, *Abomination*^d, *Reproach*. *Their infirmities*^e, says *David*, are multiplied^f; that is, the number of their idols is increased. And the Jews were even afraid to pronounce their names; and therefore the same *David* says, *I will not take up their names in my lips*^g. Which therefore obliged them to give them borrowed names; as was that of *Elil*, which signifies *nothing*; to which *St. Paul* alludes when he says to the *Corinthians*^h, *We know that an idol is nothing*, that is, a meer chimera.

False Gods mentioned in Scripture.

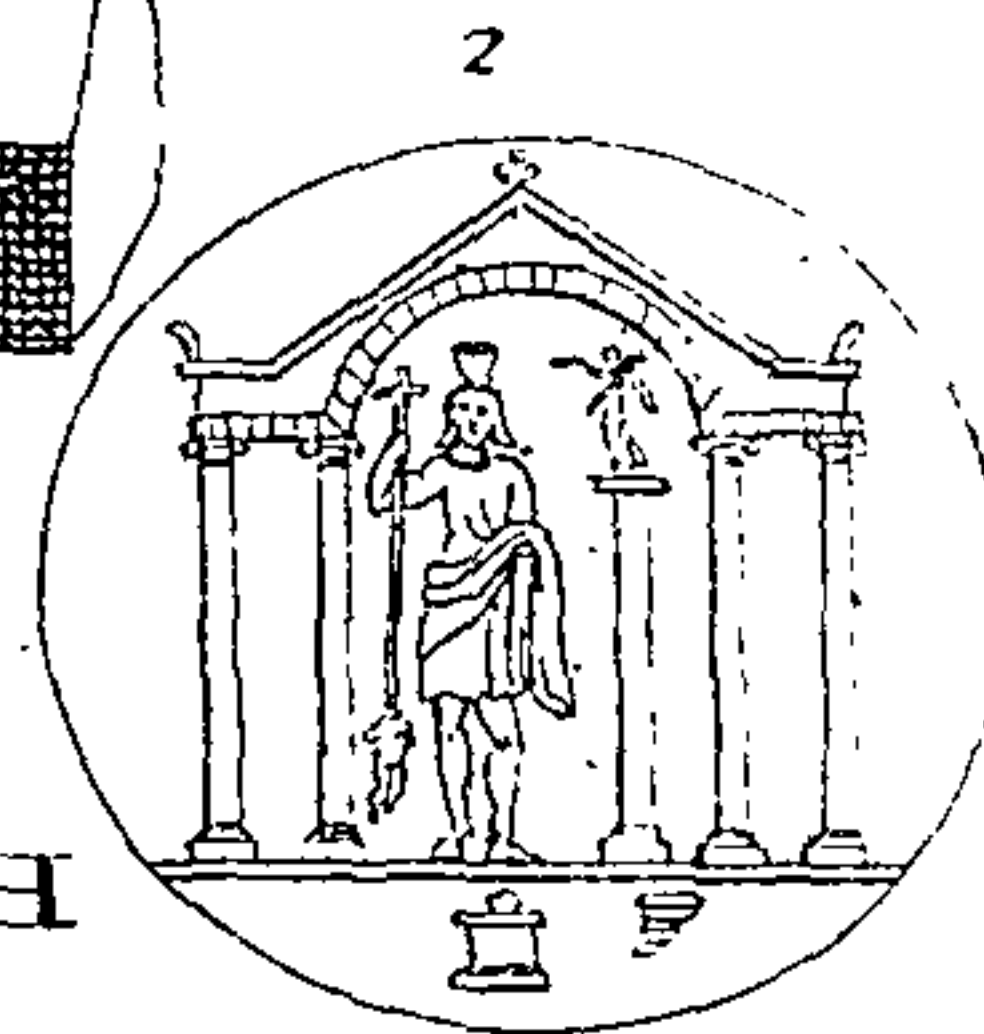
IX. and LASTLY, AS we find in Scripture a great number of false Gods mentioned; I shall therefore for brevity's sake, and because it is difficult to find a better method to treat of them in, speak of them by ranging their names in an alphabetical order.

^a But another sense of the word *אֱלֹהִים* is Almighty. ^b Jer. l. 2. according to the Hebrew; *Vid.* Merodach, p. 389. ^c Psal. xvi. 4. as here explained. ^d 2 Kings xi. 5. 7. ^e The English translators render the word *Gnatsbotam*, Infirmities; but they apply it literally to those who worship idols, but not metaphorically to the idols themselves, as our author here does. ^f Psal. xvi. 4. *Vulg.* ^g Ibid. ^h 1 Cor. viii. 4.

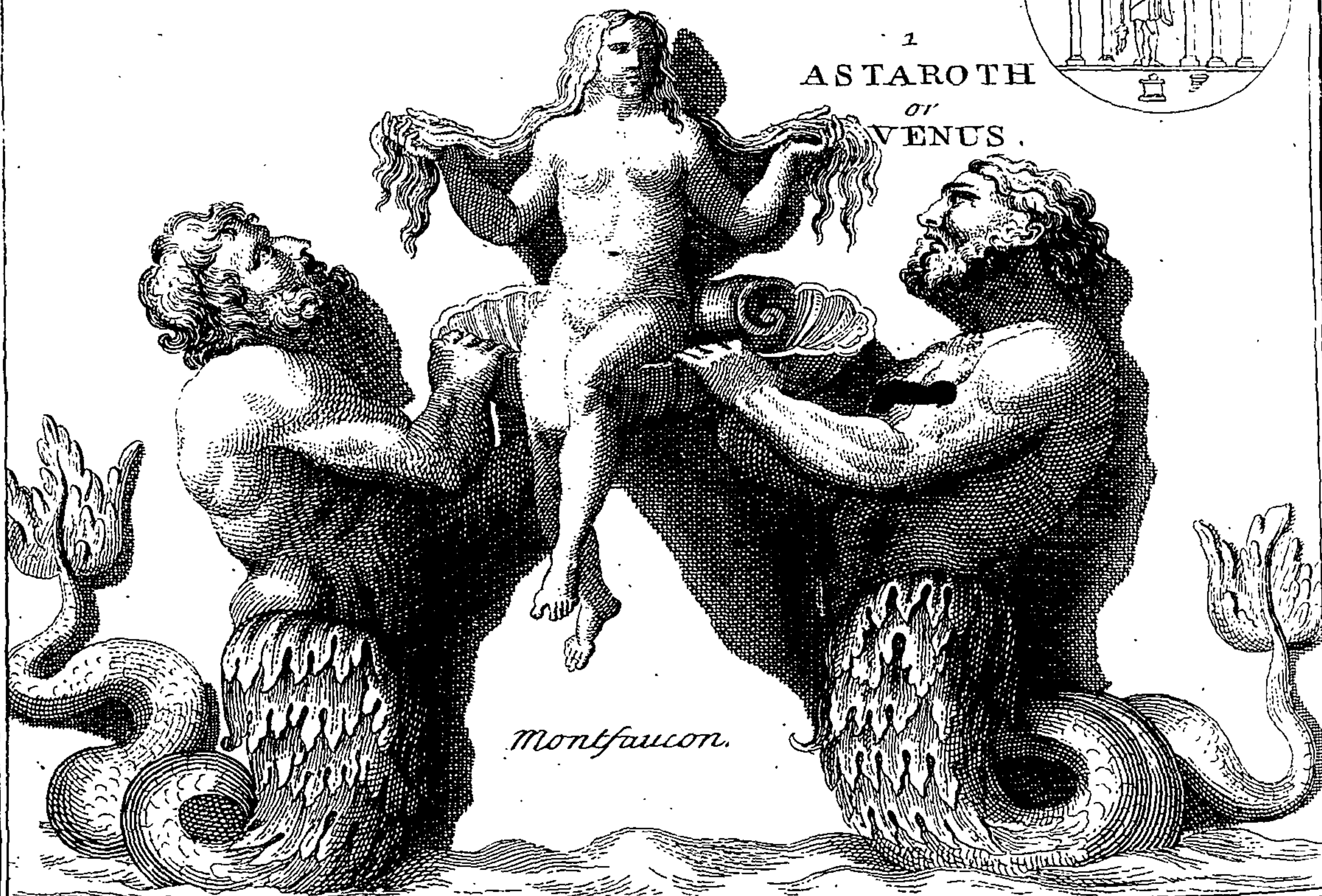
3
APIS
or
Golden Calf.



Montfaucon.



1
ASTAROTH
or
VENUS.



Montfaucon.

Adad, *Macrobius* tells us, is a name that was given to the idol of the ^{Adad.} Sun. They gave the name of *ADAD*, says this author, to the god they worshiped; (speaking of the *Assyrians*) This name signifies, One only. In *Hebrew* *Chad*, or *Ad*, which comes from *Achad*, or *Aad*, signifies one; and from hence they might easily derive the names of *Ada*, or *Adad*. And the last might have been given to all sorts of gods, and therefore they joyned it to the greatest part of their names; as *Benhadad*, which is the proper name of a king of *Syria*, who is mentioned in Scripture, and is as much as to say, *The Son of the god Adad*. We don't find the name *Adad* in the *Vulgate*, but it is in the *Hebrew*. For in that passage of *Isaiah*^a, which according to the *Vulgate* is, *They who sanctified themselves, and thought themselves purified in the gardens behind the gate inwards*; the *Hebrew* has it, *They who sanctified themselves, and purified themselves in the gardens, behind the temple of Adad*^b.

Adramelech, *Anamelech*. See *Moloch*.

Asima, or *Achima*, is an idol mentioned in *The second book of Kings*^c. ^{Asima.} But what the figure of it was is not known: Some think it was the representation of an he-goat.

Asmodeus is neither the name of a god, nor of an idol, but of an ^{Asmodeus.} evil spirit, mentioned in the book of *Tobit*^d, who killed the former husbands of *Sarah*, the wife of young *Tobias*. This name comes from the *Hebrew* verb, *Hischmid*, which signifies to destroy. This devil was so called, because of the mischief he did.

Astaroth, or *Astarte*^e, was worshiped by the *Sidonians*, and by the ^{Astaroth.} *Philistines*. This was also the name of a city. It is believed that this idol was worshiped under the figure of a sheep, because *Astaroth* signifies a flock of sheep. The *Greeks* knew *Astarte*. *Lucian* says, the *Sidonians* worshiped the Moon, under this name. *Cicero* will have it to be ^{Plate 22. No. 1, 2.} *Venus*, whom the *Greeks* call *Urania*. And *Jeremiah* reproaches the Jews with offering cakes to the queen of heaven^f, which could be nothing but the Moon.

Baal is a word which signifies *Lord*. The Jews gave this name to the ^{Baal.} gods of the Gentiles, and therefore detested it; though it in some measure belongs to the true God, who is *The Lord of heaven*. But they chose

^a lxvi. 17.
manner from this.

l. 4. ch. 3.

^b Achar, Achad, Heb. which the English translators render in a very different

^c xvii. 30.

^d iii. 8.

^e See Montfaucon's *L'antiquité*, &c.

^f vii. 18.

rather to call him *Adonai*, which signifies the same thing. *Baal* is therefore a common name for all idols^a. To distinguish them from one another, they added something else to it, as *Beelphegor*, *Beelzebub*; for from *Baal* comes *Beel*, or *Bel*, whence came the *Belus* of the *Assyrians*^b, whom they also called *Beel-samen*; that is, *The God of heaven*. But it must be observed, that besides the Sun, which the *Assyrians* worshiped under this name, they likewise reckon *Belus* the first of their kings, and founder of *Babylon*, among their gods. But *Baal* also signifies a husband. And as God was not only the Sovereign, but also the husband of the Jewish nation, the Scripture calls the idolatry of the Jews, *fornication* and *adultery*; and in this sense opposes *Baal* in the singular, which is applicable to God, to *Baalim* in the plural, which was applied to the false gods. Which explains what *Hosea*^c means, when he makes God speak thus to his people: *In that day, saith the Lord, it (viz. my people) shall call me Baal, (that is, my husband,) and not Baalim*^d; and again, *I will take the name of Baalim out of her mouth, and she shall no longer remember their names*^e; that is, she shall have so much aversion for the false gods, that she shall not so much as pronounce their names.

Baal peor, or *Baal-phegor*, *Baal-zebub*, *Baal-zephon*; see the names of those words of which they are compounded, as *Phegor*, *Zebub*, &c.

The Golden Calf.

Aaron, through an unworthy compliance with the blindness of the people, caused a *Golden Calf* to be made, in imitation of the God *Apis*, whom the *Egyptians* worshiped under the form of an ox. And *Jeroboam* renewed this impiety, apprehending that the temple of *Jerusalem* might be an occasion of reuniting the kingdoms of *Israel* and *Judah*; and therefore to divert his subjects from going thither to sacrifice, he made two *Golden Calves*^f.

Plate 22. No. 3.

^a The Melchar (*i. e.* the Lord of the city, in the Phenician tongue) of the Tyrians, which was the same with the Hercules Tyrius of the Greeks, was probably according to the Dean of Norwich, the Baal of the Scriptures, whose worship Jezebel brought from Tyre into the land of Israel. See Conn. p. 2. B. 3. under the year 174. Note e. See also Montfaucon's L'antiquité, &c. l. 4. ch. 2.

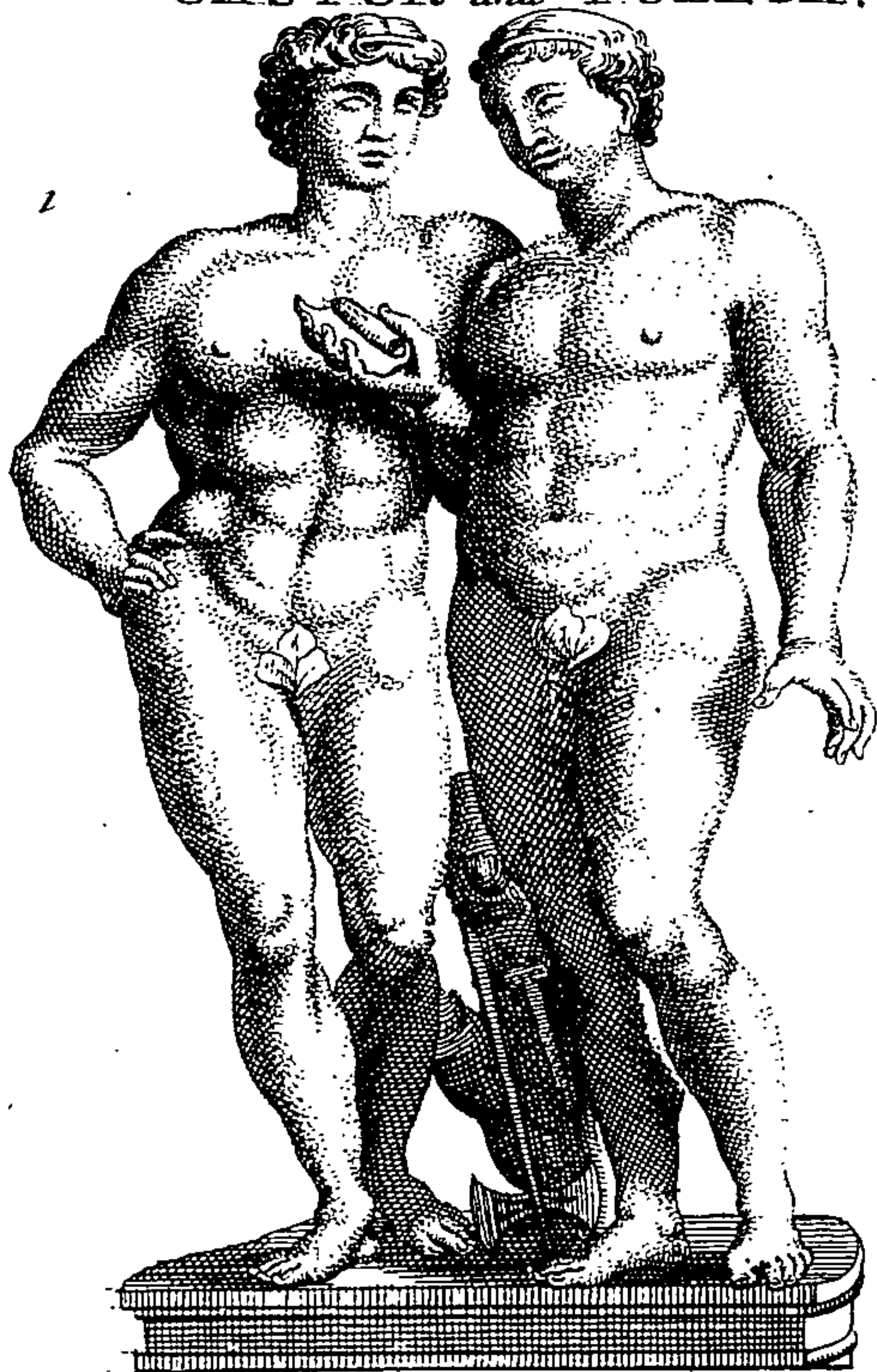
^b Jer. li. 44.

^c ii. 16.

^d I cannot find from what version, or copy, our author has made this translation. The word Baal in the singular, as opposed to Baalim in the plural, is neither in the Vulgate, nor the Hebrew. In the Vulgate it is, Vocabit me vir meus; and the Hebrew is exactly agreeable to our English translation, which runs thus: Thou shalt call me *Isbi*, and shalt call me no more *Baali*. § v. 17.

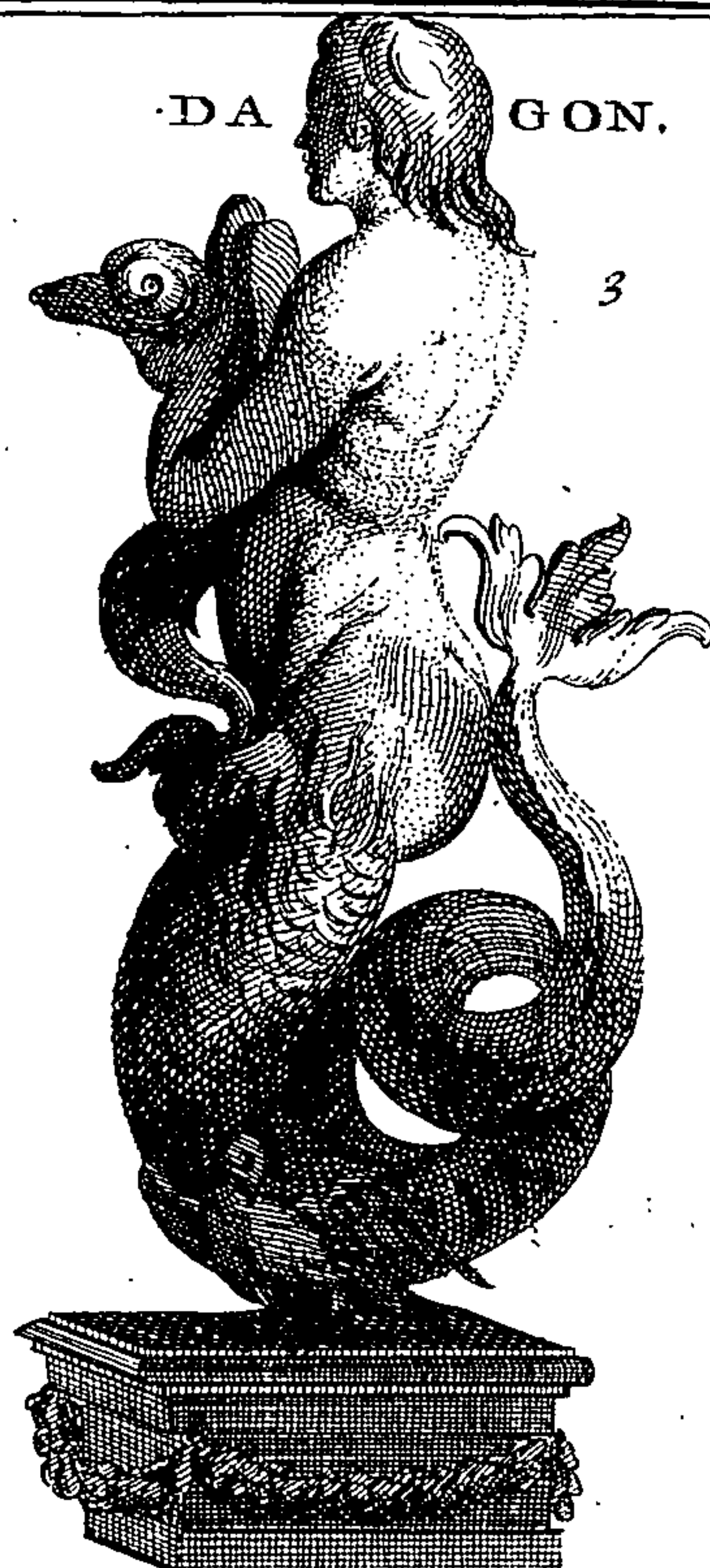
^f See Prid. Conn. p. 1. B. 3. under the year 524.

CASTOR and POLLUX.



Montfaucon.

DA GON.



Calmet.

CHAMANIM
or the
SUN.



Montfaucon.

THE *Castors*. Fable makes *Castor* and *Pollux* the sons of *Jupiter*. The *Greeks* call them, *Dioscorides*; and there was a month consecrated to them, which bore their names. When *St. Paul* went from *Malta* to *Sicily*, he went in a vessel whose sign was the *Castors*^a; that is, there was upon the stern of the vessel, the figures of *Castor* and *Pollux*, who were two false gods of the Gentiles. The Castors. Plate 23. No. 1.

Chamanim is a name which was given to the Statues of the Sun, according to some; but others have it, that it signifies statues erected in the open air, or upon the roofs of houses. *Strabo*^b says of the *Arabians*, They worship the Sun; for this purpose they erect an altar upon the roofs of the houses, and there they offer sacrifices, and burn incense. Others think that *Chamanim* were Chapels consecrated to the Sun. The *Vulgate* renders this word by the image of the Sun, or barely the image, as may be seen in *Leviticus*^c, and *Isaiah*^d. And the etymology of this word favours these different senses. For *Chama* signifies heat, or the Sun. It is most certain the Jews worshiped the Sun: *Josiah* abolished this prophane worship; He took away the horses, says the Scripture^e, that the kings of Judah had given to the Sun, and he burnt the chariots of the Sun with fire. Chamanim. Plate 23. No. 2.

Chamos was a God of the *Moabites*. This name signifies a blind man, or one who gropes to find his way. The gods of the heathen had eyes, and they saw not. Chamos.

Chium, or *Chiun*, seems to have been an *Egyptian* idol. The prophet *Amos* speaks of it; Ye have born, says he, the tabernacle of your Moloch, and the representation (in Hebrew it is the *Chiun*) of your idols^f, the star of your God, which ye made. The *Greeks* have translated it *Remphan*; and *St. Stephen* followed this version, as we see in the discourse he made to the Jews: Ye took up the tabernacle of Moloch, and the star of your God *Remphan*, figures which ye made to worship them^g. Which passage has much exercised the interpreters. For my own part, I am of opinion, that the word *Chiun* signifies nothing else but the portable pedestals, upon which the pagans placed their gods, when they went abroad. *Chiun* in Hebrew Chium.

^a Acts xxviii. 11. *Vulg.*

^b Lib. 16.

^c Lev. xxvi. 30.

^d Isa. xxvii. 9.

In one of these places referred to, *Chamanim* is translated by *simulachra*, and in the other by *delubra*, in the common edition of the *Vulgate*; nor can I find any thing like the term Images of the Sun once mentioned in it, unless we are so to interpret one of these, or the like words. ^e 2 Kings

xxiii. 11. ^f v. 26. *Vulg.* In the English it is, and *Chiun* your images.

^g Acts vii. 43.

really signifies *a base*, and it is certain, that the heathen had a sort of chariots, tents, or litters, in which they carried about their gods, on some great days. But some think, that *Chiun* signifies in *Ethiopian*, the *Star of Saturn*.

Dagon. *Dagon* was a God of the *Philistines*. The word comes either from
 Plate 23. *Dagan*, which signifies *wheat*, or from *Dag*, which signifies *a fish*.
 No. 3.

This latter etymology has made the Rabbins believe, that this god had the face of a man, and the tail of a fish. The *Sidonians*, according to *Cicero*, did worship fishes; and perhaps, as they were enriched by fishing and commerce, they worshiped the sea under the figure of these animals.

Diana. [*Diana*, as is observed in *The Acts*^a, is well known to have been the great goddess which was worshiped at *Ephesus*. And because her wor-

shippers there represented her under a different form from that, under
 Plate 24. which she was worshiped in other places; I have therefore here given
 No. 1, 2. two representations of her, one as she was usually painted in all places, and the other as she was represented at *Ephesus* only: Both which I have taken from the *L'antiquité expliquée* of *Montfaucon*^b.]

Gad. *Gad* is an idol of the *Syrians*. This name signifies *fortune*, or *happiness*, as appears by this passage of *Genesis*^c: *When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son. And she said, It is happy*^d; *and she called his name Gad*. Some say *Gad* is the name of a star.

Hanamelech is the same as *Anamelech*; of which in the article of *Moloch*.

Jupiter. [*Jupiter* is several times mentioned in *the Acts of the Apostles*, and is well known to have been the *Supreme*, or the *Father of the Gods*,
 Plate 24. among the *Greeks* and *Romans*. And this seems to be the reason why
 No. 3. the *Lycaonians*^e, upon seeing the miracle *St. Paul* wrought, called him by this name, as expressing the high idea they had of him, which was, that he could be no less than *The Father of the Gods*.]

Mercury. *Mercury* is also a God very well known. The poets gave him several employments; he was *Jupiter's* messenger and interpreter, he had the superintendency of the roads, and whoever refused to shew those the right

^a xix. 25.

^b *Tom. 1. Pla. 87. and 93.*

^c xxx 9.

^d *Vulg. The English.*

runs. And she said, a troop cometh, and called, &c.

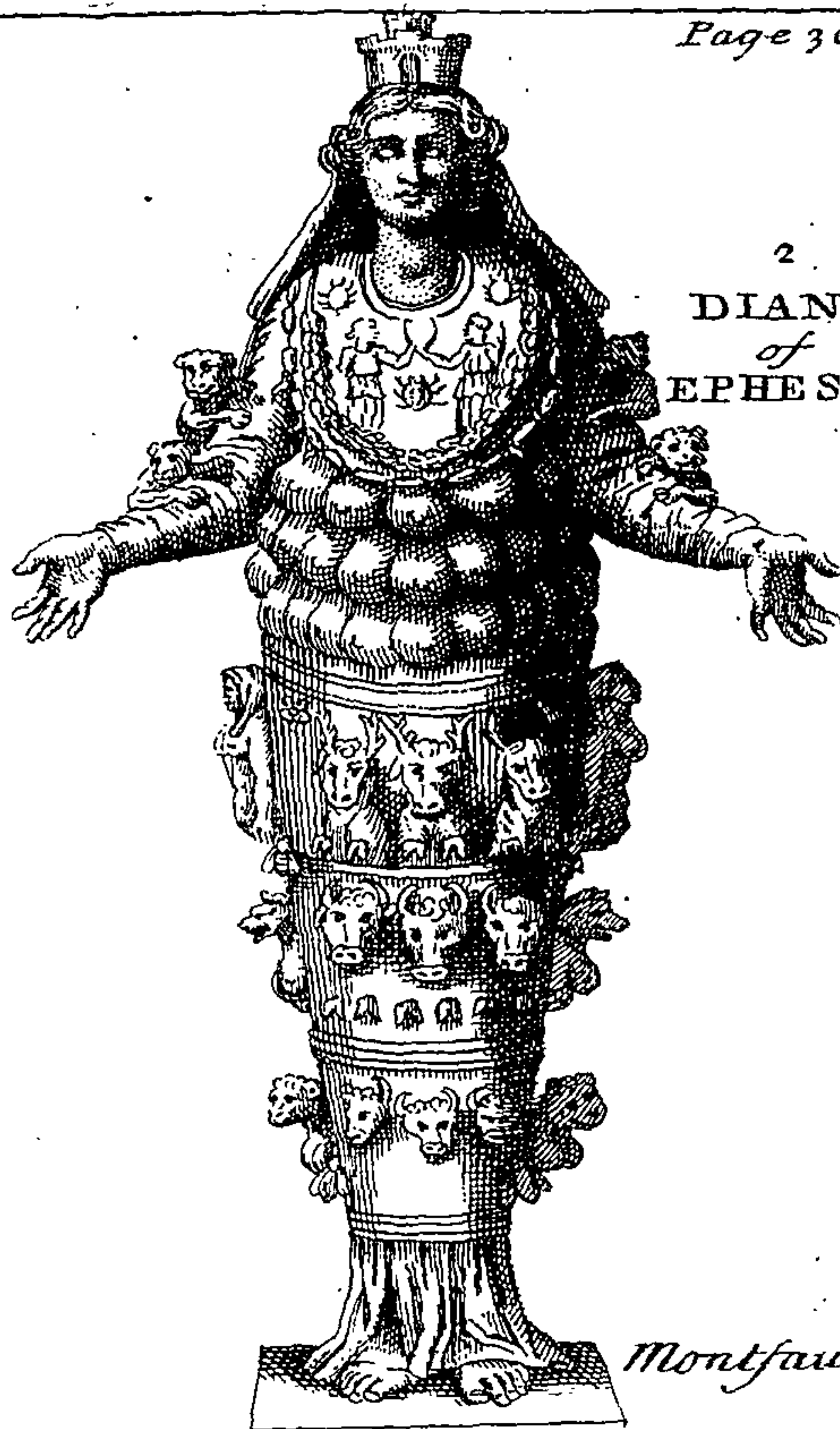
^e *Acts xiv. 12.*

²
DIANA.



Montfaucon.

²
DIANA
of
EPHEBUS.



Montfaucon.

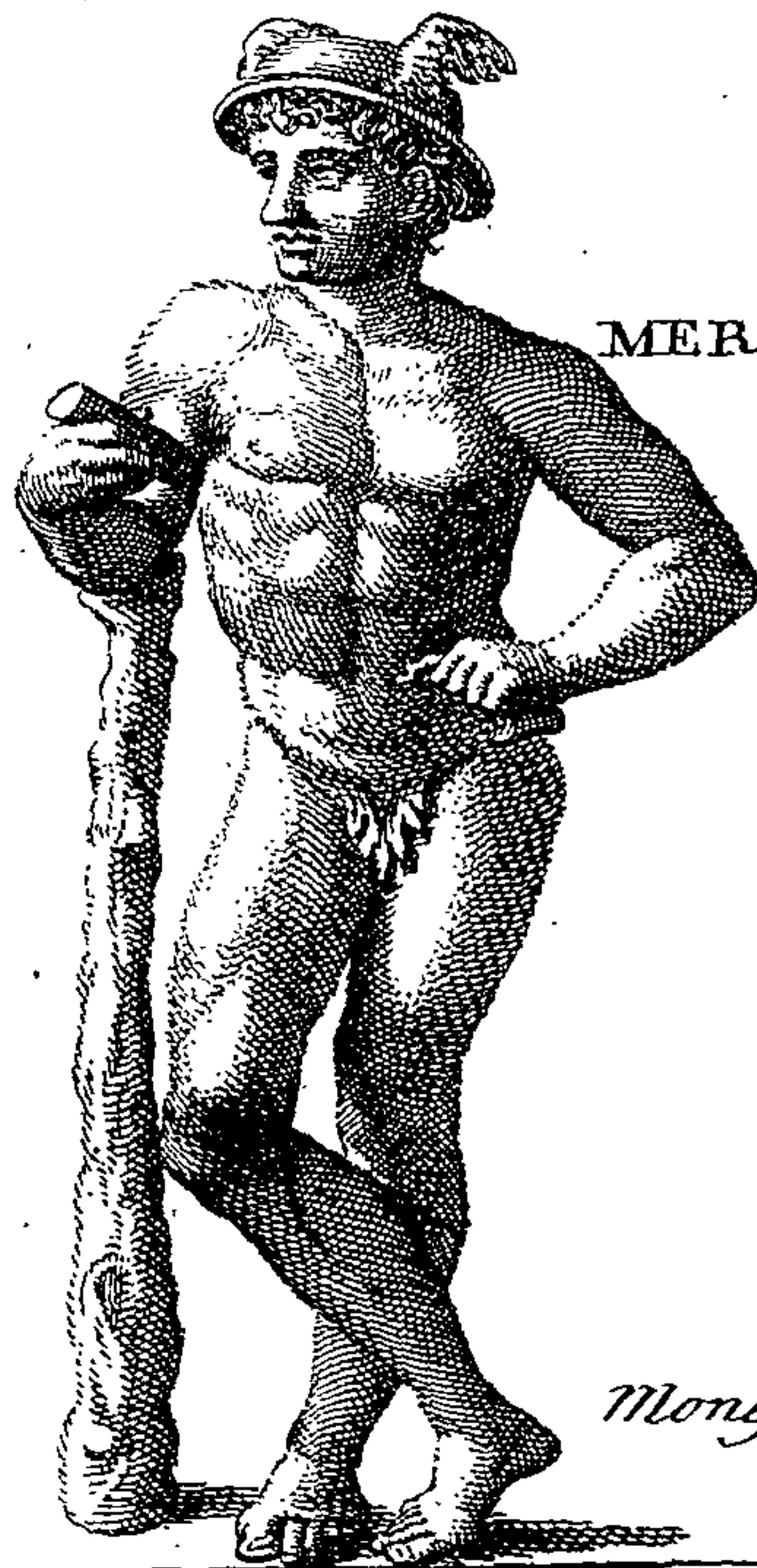
³
JUPITER.



Montfaucon.

J. Pine Sculp.

⁴
MERCURY.



Montfaucon.

way, who had wandered out of it, incurred his displeasure. St. *Luke* tells us^a, that in one city, *Barnabas* was taken for *Jupiter*, and *Paul* for *Mercury*, because *he was the chief speaker*. The name of *Mercury* ^{Plate 24. No. 4.} is found in *the Proverbs*^b; *To give honour to a fool, is to throw a stone into Mercury's heap*. This word may have been derived from *Margemah*, which is in the *Hebrew*. But in order to understand this matter, we must know that the ancients placed heaps of stones at the entrances into the great roads, for the direction of travellers; and these heaps were consecrated to *Mercury*, the god of the roads; and travellers, in honour to this god, increased them, by throwing stones to them. Which is the reason why *Maimonides* reckons this to be an act of idolatry. So that *Solomon* means, that *to give honour to a fool*, is a thing as useless as it is to throw a stone into *Mercury's* heap, since neither one nor t'other is capable of acknowledging an obligation.

Merodach is the name of an *Assyrian* deity. *Jeremiah* speaks of it ^{Mero-} thus. *Babylon is taken, Bel is confounded, Merodach is vanquished,* ^{dach.} or as the *Hebrew* implies, *is broken in pieces, their idols are confounded, their images are overcome*^c. The original says, *Their Grievs are in reproach, their Excrements are broken*. And the *Chaldee Paraphrase* says expressly, that *Bel* and *Merodach* are names of the *Assyrian* idols; and that the meaning of this prophecy is, that by the taking of *Babylon*, the worshipers of these deities were overcome and confounded. Both of them were ancient kings, whom they had placed among the number of the gods.

Moloch, or *Molech*, was an idol of the *Ammonites*. The *Hebrew* calls Mo o'ch. it also sometimes, *Milcon*, or *Malcun*. Some will have it that this word is *Hebrew*, and derive it from a verb, which signifies, *to reign*. The Scripture says clearly, that this false god had a temple near *Jerusalem*, in the *Valley of the sons of Hinnom*; and it also forbids the Jews consecrating their children, or as the original imports^d, making them *pass through the fire to Moloch*. But what this ceremony was is not agreed. The Jews think that they neither cut the throats of the children, nor burnt them, when they offered them up to *Moloch*; but that they lighted two fires, and causing the child to pass between these fires, thought

^a Acts xxvi. 8.
xxiii. 10.

^b xxvi. 8. *Vulg. Vid. English Translation.*

^c 1. 2.

^d 2 Kngs

him.

him to be thereby purified. But *David* expresses himself in such a manner, as implies that the children must have been burnt; for he speaks thus, *They sacrificed their sons and their daughters unto devils; they shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan*^a. In the valley where we have said, *Moloch* was worshiped, there was an eminence, which was called *Topheth*. It was there that the children were sacrificed in so cruel a manner, that the priests of this idol beat drums to soften the horror of this sacrifice, and keep the cries of these unhappy creatures, from the ears of their parents; and hence came the name *Topheth*; for *Toph* in *Hebrew* signifies *a drum*. And the cries of these innocent victims, and the perpetual fire which was kept burning there, being a most natural resemblance of hell, the Scripture has therefore called the place, where the reprobates will burn for ever and ever, *Gehenna*, in *Hebrew*, *Ge-ben-hennon*; that is, *The valley of the children of Hinnom*. This word *Hinnom*, comes from a *Hebrew* word, which signifies *to groan*, or *roar*. King *Josiah* destroyed this *Topheth*, in order to abolish the inhumane superstition of causing children to be burnt, in honour of this God of the *Ammonites*. And the same thing may also be said of *Molech*, as has been said of *Baal*. It was a name common to several gods, which were distinguished from one another, by other additional names. So that *Adramelech* signifies *a magnificent king*, and *Anamelech* an *opulent king*; which are names of *Assyrian* idols.

Nebo, or *Nabo*, is the name both of a place, and of an idol. The word signifies *prophecy*. *Isaiah* mentions this idol^b; *Nebo*, says he, is *broken*, or *reduced to ashes*. Some kings of *Babylon* took their names from this city; as *Nebuchadnazzar*, *Nebuzaradan*, and *Nabonassar*; which were evidently very auspicious ones.

Nergal, *Nisroch*, *Nibchas* and *Tartak*, are also *Assyrian* deities. *Shalmanezzer* after he had taken *Samaria*, and destroyed the kingdom of *Israel*, carried the ten tribes into captivity, and sent several nations from his dominions in their room. As soon as they were established, every nation took care to build temples to their own gods. The men of *Babylon*, says the Scripture, made *Succoth-Benoth*^c, or as it is in the *Hebrew*, *Sucot Benoth*, which signifies *tents for young women*; that is, they built a temple to *Venus*, round which were tents, in which the young women

^a cvi. 37, 38.^b xlv. 1. *Vulg.*^c 2 Kings xvii. 30.

2
MOLOCH.



Calmet.

2
PEOR
or
PRIAPUS.



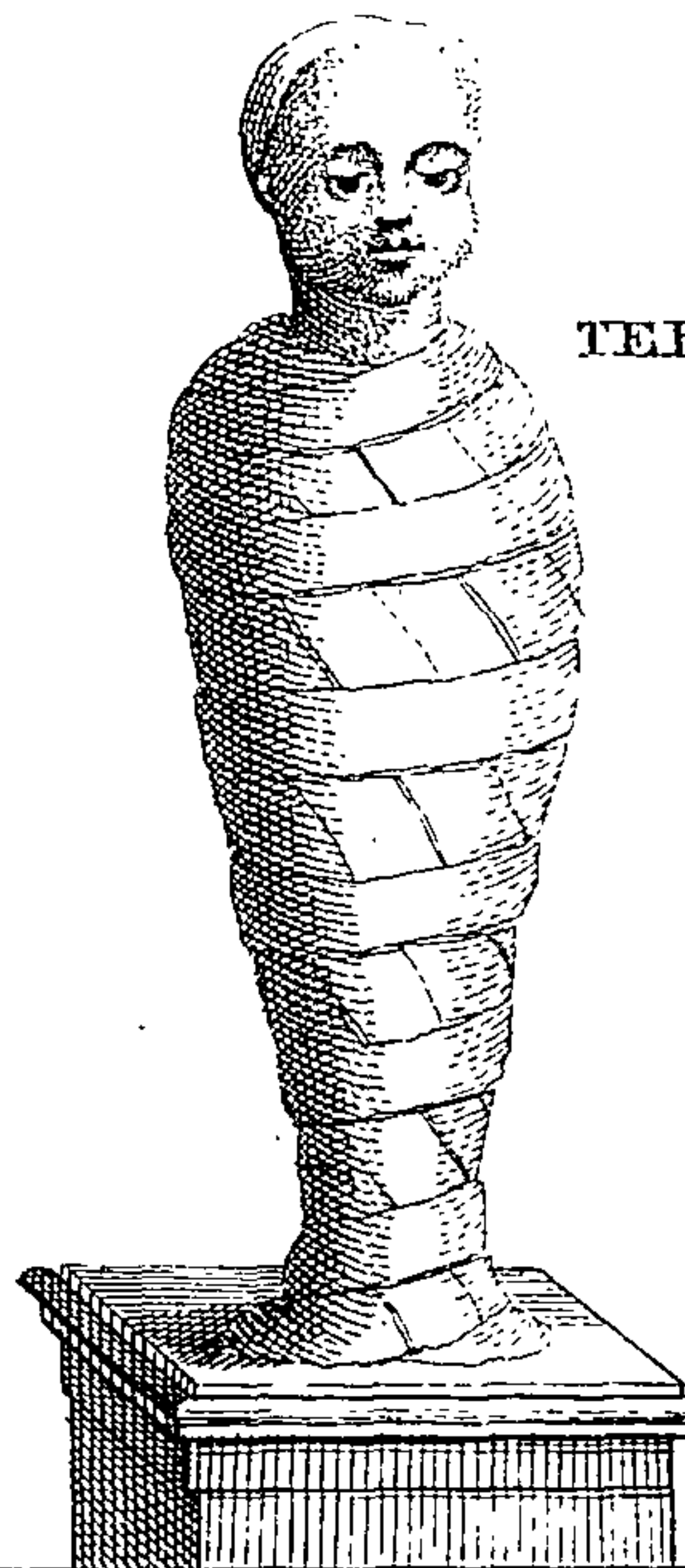
Calmet.

3
TAMMUZ
or
ADONIS.



Montfaucon.

4
TERAPHIM.



Calmet.

J. Pine Sculp.

stituted themselves in honour of *Venus*; for it is thus, according to *Herodotus*, that *Venus* was honoured at *Babylon*. But to return to what was done at *Samaria*. *The men of Cuth made Nergal^a; the men of Hamath made Ashima; and the Avites made Nibzah, and Tartak, and the Sepharvites burnt the children in the fire to Adrammelech and Anammelech the gods of Sepharvaim.*

Peor, or Beel-phegor, was a god of the *Moabites* and *Midianites*.^{Peor, Priapus, or Beel-phegor.} The origin of *Peor*, or *Phegor*, is very obscure. *Origen* says, that upon his asking a Jew what it meant, he told him that it signified a shameful thing, but would tell him no more. *St. Jerome* thinks it was *Priapus*;^{Plate 25. No. 2.} and how infamous the figure of him was, is well known. We find the name of *Priapus* in Scripture, in the *First book of kings*^b. *Asa drove the effeminate out of the land, and purified the kingdom from all those pollutions of idols which his fathers had established. He removed his mother Maacham from being priestess of the sacrifices of Priapus, in a grove which she had consecrated to him; and he destroyed his grove, broke his infamous statue to pieces, and burnt it in the brook Cedron.* In the *Hebrew* we read, *Miphletzet*; which interpreters render, *Assembly, Idol, Cave*; and all these three words do on this occasion express the same thing. For *Maacham* had formed a fraternity, which in woods and obscure places, offered sacrifices to *Priapus*, which were attended with the most shameful crimes. The same story is related in the *Chronicles*^c.

Raiphun, or Remphan; see *Chiun*.

Remnon, Remmon, or Rimmon, was a god of the *Syrians*, which had a temple. The word may be derived from *Ram*, which signifies *Height*, or any thing that is great and exalted. Grandure is inseparable from the idea of the deity. Some pronounce it *Rimmon*, which is the name the *Syrians* give to pomegranates. As their country was full of pomegranate-trees, and the fruit of them is not only delicious for taste, but of great use on account of the excellent drink which they made of them, they might have given the name of *Pomegranate*^d to their god, as well as the *Philistines* gave that of *Wheat* to their god *Dagon*, and the *Greeks* and *Latins* that of *Ceres*, to the goddess of corn.

Sheshach the *Vulgate* in *Jeremiah*^e takes for a king: But *Selden* contends that it was a *Babylonish* idol.^{Remphan. Rimmon. She-shach.}

^a Ibid. 30, 31.
^b 1 Kings xv. 12. 13. *Vulg.*
^c 2 Chron. 15, 16.
^d See Can-

tic. viii. 2.
^e xxv. 26.

Sirenes.

Sirenes is a name we find in the end of the 13th *Chapter of Isaiah*^a; but it is not there spoken of as a deity. The *Latin* interpreter makes use of it to express all sorts of terrible animals, which the prophet foretels shall enter into those houses where pride and effeminacy reign.

Tammuz.

Thamus, or *Tammuz*, was an *Egyptian* deity. *Ezekiel*^b complains that the Jews worshiped him even in the temple of God, where he saw *women weeping for Tammuz*. The *Vulgate* renders it *Adonis*. The word *Tammuz*; which is *Egyptian*, signifies *concealed*; that is to say, the ceremonies of this god were not exposed to the sight of the people. It is believed, that *Tammuz* is king *Osiris*, whom *Typho* killed. His wife *Isis* obliged the *Egyptians* to pay him divine honours, and she was her self looked on as a goddess; and they were both honoured in the fourth month. The *Phenicians* and *Assyrians* called this idol *Adonis*, and said that *Tammuz*, or *Adonis*, was killed by a bear. Some women consecrated to *Venus*, annually lamented his death for some days together; after which they sang, and made acclamations of joy, as if he had been risen from the dead. And it is probable, that this was some feast in which many abominations were committed. As religion passed from *Egypt* into *Phenicia*, and from *Phenicia* into *Greece*, the *Tammuz* of the *Egyptians* is very probably the *Adonis* of the *Greeks*. And this explains what *Ezekiel* says of the idol *Tammuz*.

Plate 25.
No. 3.

Teraphim.

Teraphim, or *Teraphin*, are usually ranked among the idols, but people are much perplexed to tell what idols they were. It is not known whether this word be *Hebrew*, or *Egyptian*. In *Genesis*^c, the *Teraphim* are called *Gods*; which the *LXX.* translate *Idols*, or *Statues*; and the *Chaldee Paraphrast* calls them *Images*, or *Shrines*. It is most probable, that they were idols, which they who worshiped them, thought could foretel future things. But however that be, they certainly made use of them for auguries; and we have already said, that they gave the same name to the *Talismans*.

Plate 25
No. 4.

Tirthah, see *Nergal*.

Zebub,
or Beelzebub.

Zebub joyned to *Baal* makes *Beelzebub*, the god of the *Accaronites*, who were *Philistines*. *Zebub* signifies a *fly*, and consequently *Beelzebub* signifies the *Lord of flies*. It is generally pronounced (in *France*) *Beelzebuth*.

^a V. 22. Vulg. The English translators use the word *Dragons* instead of *Sirenes*.
^c xxxi. 30.

^b viii. 14.

buth. It may possibly have been a deity which they invoked to guard them against the importunity of the flies; as the *Greeks* worshiped *Jupiter* under the name of the *fly-hunter*. Or perhaps the statue of this God, by being always dawbed with the blood of the victims, and consequently covered with flies, might give the Jews occasion to give it this name. The *Accaronites* having called it *Beelzamin*, *God of heaven*, or *Beelzabain*, *Lord of the victims*, the Jews changing some of the letters, called it by way of contempt, *Beelzebub*, *Lord of flies*. Thus of *Bethel*, which signifies *the house of God*, (after *Jeroboam* had erected the golden calves there) they made *Bethaven*; that is, *the house of iniquity*. The name of *Beelzebub* is in the Gospel applied to the devil, as a term of contempt. And we have already observed, that the Scripture sometimes calls the false Gods *Elilim*^a, and *Gillalim*^b; that is, *Chimeras* and *Excrements*.

Zephon joyned to *Baal* makes *Baalzephon*, which is an *Egyptian* idol, ^{Zephon.} and took its name from some place where it was worshiped.

^a See p. 384. l. 25.

^b See Merodach, p. 389.



C H A P. II.

Of the animals mentioned in the Scriptures.

I DO not pretend to give here an exact treatise of animals, according to their classes; I intend only to speak of those which are not sufficiently known, and of which it is necessary we should have some idea, and know something of their properties, before we can understand what the Scripture says of them.

I. *Of animals in general.*

THE *Hebrews* divide animals into four species; four-footed beasts, birds, reptiles, and fishes. The first walk, the second fly, the third creep, the fourth swim. Of four-footed beasts, the feet of some are of one piece only, as in the horse, ass, and mule; and those of others, are divided into two parts, or are cloven, as in the ox, the deer, the goat, and the sheep.

How many species of animals there are according to the Jews.

E e e

Some

Some have a sort of fingers, as the dog, the lion, the wolf, and the cat. And this is the reason why *Moses* says that these animals *walk on their hands*^a. This law-giver makes a difference also between those animals, the hoof of whose feet is not only divided into several parts, but is also separated from the foot. Of the latter kind is the hog, of the former the camel.

Of Birds and Reptiles. AMONG Birds, those which live by prey, were thought unclean. *Moses* forbids the eating them, or offering them up in sacrifices. Among the reptiles he places great numbers of little animals, which strictly speaking don't belong to that species, as rats and moles; besides all unbloody animals; that is, locusts, beetles, flies, and caterpillars.

The properties of the Serpent. THE Serpent has several remarkable properties. When you strike him, he neglects all the rest of his body, to save his head, which is the principle of life in him. When he goes to drink, he first discharges his poison; and when he finds himself grow old, he finds out some narrow hole, where by means of his struggles to get through it, he leaves his old skin behind him, and gets a new one. So that he is in Scripture called the most *subtle*^b of animals, and is generally looked on as the symbol of prudence. I believe he got himself this honour by his supple humble manner of winding himself along, and his knowing how to make himself a passage through the thickest thorns. He moves his tongue with so much quickness, that it seems divided into three; which gave occasion to the author of *Ecclesiasticus*^c to say of the backbiter, (who has much of the Serpent in him) that his tongue, like the Serpent's, has *three stings*.

Of Fishes. THE most prolific of all animals is the fish: Insomuch that it is the emblem of fecundity. Its principal parts are gills, scales, and fins. Some of them have scales, and no fins: others have neither scales, nor fins. Upon which is founded the distinction which *Moses* makes of clean and unclean fishes. Such as have neither scales nor fins, are thought unclean. Among the *Romans*, no fish were suffered to be offered up in sacrifice, or served up to the table of the Gods, but such as were scaly.

Whales. THE word *Cete* in Scripture^d, signifies fishes monstrous for their size: so that it is not the name of any particular species. Now among monstrous fishes some reckon such as have dugs, the ends of which they at pleasure thrust out, or take in, as they have a mind to give their young

Plate 30.

^a Exod. xi. 27. Vulg.

^b Gen. iii. 1.

^c Eccles. xxviii. 19. Vulg. *The backbiting*

tongue, as the English translate it, is called. *Lingua tertia.*

^d Gen. i. 19. Vulg.

ones suck. And perhaps it is of these sorts of fishes that *Jeremiah*^a speaks, when he says, *The sea-monsters draw out the breasts, they give suck to their young ones.* The *Hebrew* word is *Tamin*, which is rendered by *dragon, whale, and serpent.* This sort of fishes are only found in the seas which surround the most distant and most desert countries: So that the intent of the prophet was to shew thereby, that *Judea* should be so desolate, that these monsters should dwell in it, and give their young ones suck there, without hiding themselves. In the *Vulgate*, the word *Tamin* is rendered *lamia*, which is a sort of monstrous fish which devours men. The cries of all fishes are different. Some low like an ox. Dolphins have a mournful cry. The learned *Bochart*, from whom I have extracted this chapter, pretends, that when God made all the animals to pass before *Adam*^b, he gave him a perfect knowledge of their natures and properties, and that the names which *Adam* gave them, were expressive of both. He proves it; and it must be granted that the arguments he brings in proof of it, are very happy, and very plausible ones.

II. Of domestick, four-footed animals.

BUT to be more particular in this account of the animals which are mentioned in Scripture, I will begin with the four-footed beasts, which are of most service to mankind, and will follow the method of the famous author I have quoted.

Asses and horses are known animals. The Scripture gives the latter several names, and *Zechariah*^c reckons up five^d different colours of them. ^{Asses and horses.} They were chiefly made use of in war^e, and were the main strength of armies. God commands the *Israelites* to *enervate*, or *hough* the horses of the nations whom they should subdue^f; and forbids them putting their trust in the number of their horses and chariots, as these nations did^g. *Asses* were made use of for common services; the greatest Lords rode upon them; and therefore in *Hebrew*, a *Saddle-beast* and an *Ass* are the same thing. They were sometimes put into the plough, but the law forbids the drawing with an ass and a horse together; which was doubtless because of the inequality of their strength. *St. Paul* seems to allude to this prohibition, when he says, *Be not unequally yoked together with un-*

^a Lam. iv. 3.

^b Gen. ii. 19, 20.

^c Zech. vi. 1 --- 7.

^d Our author says six

different colours: but I can find but five in that prophet.

^e Prov. xxi. 31.

^f Josh. xi.

^g 6. In the *Vulgate* it is *subnervabis*.

^h Psal. xx. 7.

unbelievers^a. *Asses* were also made use of in mills, to turn the stones. But as there were also some mill stones which men turned, the Scripture, to distinguish one from the other, calls those which the asses turned, and which were the biggest, *mola assinaria*^b.

The Camel.

The Camel. The *Hebrew* name of this animal signifies *to wean*, or *to revenge one's self*. And we are assured, that no animal is more revengeful, or longer retains the memory of the injuries he has received. There were many of them in *Judea* formerly, and they are often mentioned in Scripture. It is a very serviceable beast, either for riding, or for carrying burdens, or for drawing chariots. Its hair is fit to make stuffs of. There are several sorts of camels. The fleetest of them are called by the *Greeks*, *Dromedaries*. They will travel fifteen hundred furlongs a day.

Dogs.

THE *Dog* is a pretty good guard, and is the symbol of fidelity. But otherwise he has bad qualities. He is ravenous, bold, and churlish; whence it is that the man who gives himself up to his pleasures, and exceeding the bounds of honesty, is of a *biting* temper, is called *a dog*.

Elephants.

Elephants are famous for their teeth, which furnish us with all our ivory. It does not appear in Scripture, that the Jews had any use of ivory before *Solomon*^c. It is probable that this prince, who traded to the *Indies*, first brought elephants and ivory to *Judea*, from thence. It was so common in his time, that he made *a throne of it*^d, and adorned his palaces with it. It was also in *India* that *Alexander* learned how useful these animals were in war. His successors, I mean the kings of *Syria* and *Egypt*, always had them in their armies, as we see in the history of the *Maccabees*. But before *Alexander*, the *Indians* were the only people who made use of elephants in war.

Goats, see *Sheep*.

Horses, see *Asses*.

Mules.

Mules were not common in *Judea*, till the time of *David*. The prince's children rode upon *mules*^e, and *Bochart* is of opinion, that they were not known in *Judea* before this time. The *Greek* versions, which speak of mules before *David*, are according to him, not exact: And this author opposes likewise the opinion of the *Hebrews*, that one *Anah* was the first man who found out the first mules. It is of him

^a 2 Cor. vi. 14.

^b Matth. xviii. 6. *Vulg.*

^c 2 Chron. ix. 21.

^d 1 Kings x. 18.

^e 2 Sam. xiii. 29.

the Scripture says, *That as he was feeding his father's asses in the wilderness, he found some hot waters*^a. The *Hebrew* word *Emin*, which the *Vulgate* renders *hot waters*, signifies according to the Jews, *mules*^b: But *Bochart* contends, that it is the name of a warlike people, and that *Anah* made himself famous, by his having met them in the wilderness, and found means to deliver himself out of their hands. The law likewise which forbade the Jews to couple animals of a different species together, must consequently oblige them to fetch their mules from abroad. But because it was neither forbidden to eat, nor to make use of such animals as were born of different species, it was therefore lawful to make use of mules. *Philo* and *Theodoret* give the same reason why they were forbid to be coupled together; namely, that God apprehending that if they had been suffered, men might have imitated them, was pleased to prevent by this law, such monstrous incontinence.

Oxen are known to every body. The Scripture speaks of them in *Oxen*. multitudes of places; and commends their beauty and their strength. They are of most use in drawing the ploughs; and because they were used in *Judea*, to beat out the grain from the straw, with a sort of harrow, the Scripture forbids the *muzzling the oxen*, when they were drawing these harrows^c. So that they grew fat when they were about this work. And from hence it is that the *Israelites*, who gave themselves up to their pleasures, are compared with *an heifer that treadeth out the corn*^d. How many different uses the milk of heifers is applied to, is sufficiently known. *Bochart* observes, that the Jews made use of the horns of an ox, and not of a ram, instead of trumpets. And he proves it by the very make of the ram's horn, which not being hollow, could give no sound. To which he adds, that to say *Jobel* signifies *a ram*, is a fiction of the Rabbins; and that it no where appears in Scripture to do so. The *Greek* interpreters indeed understood by the word *Jobel*, the sound of a trumpet, and the *Jubilee* was proclaimed in that manner. But this year did not therefore derive its name from a word that signifies a ram's horn; the *Hebrew* *Jabal* signifies *to bring back*, or *to bring again*, as we observed, when we spoke of the Jewish festivals. This year brought again liberty to the slaves, and every one entered upon the possession

^a Gen. xxxv. 24. *Vulg.*

^b So the English translators render it.

^c Deut. xxv. 4.

^d Hof. x. 11.

of his inheritance. The ox is one of the animals that the law permitted to be offered up in sacrifice.

Sheep
and
Goats.

Sheep and *Goats* have sometimes in *Hebrew* both the same common names. They serve both for food and cloathing to mankind. The hair of some goats is very much sought for, to make valuable stuffs with. And it is to this fine and valuable hair, that *Solomon* compares the hair of his princess in the *Song of Songs*; for that is the meaning of the words, *Thy hair is as a flock of goats*^a. A resemblance which must have been very natural, since when *Michal* put a sort of phantom into the bed, in order to deceive *Saul*, and make him believe that *David* was sick, the Scripture says she made it with *goat's hair*^b, which was without doubt to represent his^c. But I am of St. *Jerome's* opinion, who has very plainly proved, that we are there to read *Cebir*, which signifies *great*, or *strong*; and not *Cabed*, which signifies *the liver*, as the LXX. read in the copy from which they translated the Scripture. And *Josephus*, who follows them, says, that *Michal* put *the liver* of a goat hot under the sheet of *David's* bed, that the palpitation of it might the better deceive them whom *Saul* sent to take *David*. But the most natural sense of this passage is, that *Michal* put the skin of a goat, with its long hair upon it, about the head of this *image*, or *figure*, or *phantom*^d. The law forbids the Jews *to seethe a kid in his mother's milk*^e, which ought to be looked on as a lecture of mildness and humanity, which God gave the Jews. But they did not fail of refining upon it, according to their usual manner. According to them, it forbids the eating any flesh whatsoever with milk. They therefore never boil milk and flesh at the same fire, or in the same pot; and their superstition goes so far, as to have one knife for flesh, and another for cheese; and lest they should mistake them, that for cheese has a particular mark upon it.

Swine.

THERE now remains no other domestick animals to be spoken of, but the *Swine*, which were not suffered to be bred by the Jews; and therefore the Gospel says^f, that the prodigal son *went into a far country*, where he *fed swine*. It cannot be objected to this, that the *Gergesenes* fed

^a iv. 1. ^b 1 Sam. xix. 13. ^c And this seems likewise to be confirmed by the use Rebe-
kah makes of goat-skins to deceive Isaac, Gen. xxvii. 16. ^d In the Hebrew it is Teraphim.
^e Exod. xxiii. 19. ^f Luke xv. 13.

them

them, because it was near their city that JESUS CHRIST permitted the devils to enter into two thousand swine which were feeding there, and which *ran down into the sea*^a; for that was a *Grecian* city, and consequently inhabited by Gentiles. It was of *Decapolis*; that is, it was one of the *ten cities*, the greatest part of whose inhabitants were *Greeks*. The law forbade the eating of *swine's flesh*^b. They are animals which are exceeding nasty, ravenous, and of no service in life. And *Lactantius* says, that God by forbidding the Jews to breed and kill them, intended thereby to draw them off from that useless, infamous and voluptuous life, of which this animal is the emblem. The Jews have it so much in abhorrence, that they won't so much as pronounce the name of it.

III. Of wild beasts.

Apes were brought in great numbers to *Judea*, by *Solomon's* fleet^c. The *Apes*: *Hebrew* calls them *Cophin*; which all interpreters understand of the *Ape*.

THE very name of *a wild Ass* shews what it is. It differs from the ^{Wild} common asses in this, that it is wild, and cannot be tamed. Those men ^{Asses.} are called so, who have neither wit nor good manners^d.

THE *Bear* is of a very disagreeable shape, is very hairy, and has a very ^{Bears.} wide throat. He stands up upon his hind-legs, and uses his fore-ones as hands: When he has his enemy between his paws, he squeezes him so hard that he stifles him. Hunger, or the loss of his young ones, makes him one of the most furious and cruel wild beasts in the world.

THE *Boar* is called in Scripture, *The boar of the wood*^e. It does a ^{Boars.} great deal of mischief to the fields and vines. And therefore *David* compares *Judea*, when laid waste, to a field ravaged by boars^f. *Ovid* in his description of the *Calydonian Boar* says, *He kept himself among the bulrushes*; and therefore *David* may mean *boars*, by his *beasts of the reeds*^g.

THE *Fox* is well known to every body: He feeds upon dead bodies. ^{Foxes.} And therefore the Scripture, in order to express that a person shall not be buried, says, *He shall be a portion for foxes*^h. Grapes are one of his most delicious meats. The spouse in the *Canticles* therefore orders the *foxes* to be taken, that *spoil the vines*ⁱ. His usual habitation is in woods, where

^a Luke viii.

^b Lev. xi. 7.

^c 1 Kings x. 22.

^d Job xxiv. 5.

^e Psal. lxxx.

13. ^f Ibid.
spear-men.

^g Psal. lxxviii. 30. Vulg. and Heb.

^h Psal. lxiii. 10.

ⁱ ii. 15.

In English it is, The company of the.

he digs dens into the earth. There must have been a great number of foxes in *Palestine*, since *Sampson* could find *three hundred* of them, to whose tails he tied the torches with which he burnt the harvests of the *Philistines*^a. The cunning of the fox is passed into a proverb; we give this name to persons who are expert and crafty. The Scripture speaks of an animal which it calls *Tsiem*, which *Bochart* thinks to be a wild cat. *Lim* is a sort of wolf which is smaller, but swifter than the common wolves.

Goats. *Tzebi* in *Hebrew* signifies a goat, in *Chaldee* it is *Tabitha*, in *Greek* *Dorcas*. And thus St. *Luke* translates the name of the girl who was called *Tabitha*, by that of *Dorcas*^b. The *Greek* word is derived from a verb which signifies *to see*; which has given occasion to the interpreters to affirm that the reason why the bridegroom is so often compared to a goat, is his having piercing eyes, which nothing can escape. But there is no manner of relation between the *Hebrew* and the *Greek*; and it is much more natural to say, that the spouse speaking incessantly of the flights and returns of the bridegroom, compares him to a goat, which has no regular walk, but goes by bounds and leaps.

Little Goats. THE *little Goat* is the animal which Rabbi *Salomon* will have to be meant by the *Akko* in *Deuteronomy*^c, which the *Greeks* translate *Tragelaphos*, and the *Latins*, *Hircocervus*. In the same verse the Scripture calls another animal *Dison*, which is thought to be a sort of deer, or wild goat. And in the same place also there is another animal which the Scripture calls *Zemer*. This St. *Jerome* translates *Camelopardalis*. It has the head of a camel, the neck of an horse, the feet, thighs and tail of a wild ox; and it has rays of white mixed with red spots. It is an animal but very lately known, is very seldom to be met with, and is found only in uninhabited places: Which convinces me that *Moses* did not go so far to find out so singular a beast, to give the Jews leave to eat it. It is more probable, that the *Zemer* is a sort of goat. And I am of the same opinion, with

^a Judges xv. 14. An anonymous German author, in a dissertation upon this subject, (given us in English by M la Roche, in his Memoirs of Literature, Number 4. for April 3. 1710.) observes, that instead of *Schualim*, we should in this passage read *Schoalim*, which properly signifies Sheaves; and that the word *Sanab*, which we translate Tail, signifies the utmost part of any thing whatsoever; and he therefore understands this passage of *Sampson's* setting fire to 300 standing shocks of corn, by laying two sheaves between each shock to make a communication; and by putting his fire immediately to the ends of those intermediate sheaves.

^b Acts ix. 38.

^c xiv. 5.

regard to the animal which the Scripture in the same place calls *Jachmur*; though interpreters render it *a wild ox*. But this word was formerly applied to *goats*^a.

THE word *Faal*, or *Faalim*, also, is differently explained: It is *a fallow deer, a stag, a chamois, or a little goat*. By the manner the Scripture speaks of it, it should mean this last animal. He is inconceivably swift, and is always perched upon the tops of the mountains, from whence he throws himself down the precipices, when he is pursued. His horns are prodigiously large; when he turns them backwards, they reach to his tail. His use of them is to guard his back, that he may roll along the rocks upon his back, without hurting himself.

THE *Hare* is called in *Hebrew Arnebeth*^b. Some will have it that Hares. this word signifies *a rabbit*. But *Bochart* observes, that the *Arabick Arneb*, which incontestably signifies *a Hare*, comes from the *Hebrew Arnebeth*. The reason why God forbid the Jews to eat of the *hare*, was because it is a most lascivious animal.

THE *Hart* treads very firmly, and is exceeding swift. So that, when Harts. *David* would express the readiness with which he, by God's assistance, escaped from the pursuit of his enemies; he says, that *he made his feet like hinds feet*^c. The *Hinds* seldom bring forth young but under the concern of some great fright; and this effect is often wrought by thunder; and the same prophet therefore reckons this among the wonderful effects of this terrible *voice of God*. *The voice of the Lord*, says he, *maketh the Hinds to bring forth young*^d: That is, *the thunder*, which is called in Scripture, *The voice of the Lord*, does so. The *Hart* has a very agreeable air and shape; so that when they are tame, many people delight in playing with them. One instance of which we have in *Virgil's Silvia*, who painted her *Hart* every day, and washed him, and adorned his horns with flowers. And thus *Solomon* compares a wife who is beloved by her husband, to *a Hind*^e.

THE *Hyæna* is much like the *Wolf*. But its eyes are of a changeable Hyæna. colour, and its skin seems painted with variety of colours like flowers. *Bochart* pretends that this is the animal which *Jeremiah*^f calls *Tzeboah*.

^a According to the English translators, *Akko* is a wild goat; *Dison*, a pygarg; *Zemer*, a chamois, and *Jachmur*, a fallow deer. ^b Lev. xi. 6. ^c Psal. xviii. 33. ^d Psal. xxix. 9.

^e Prov. v. 19. ^f xii. 9. The English translators render it a speckled bird.

But the *Greek* interpreters understand by this word, *a shade of colours*. And some understood it of the *Peacock*.

Lion.

THE *Lion* has in *Hebrew* seven different names, according to his different ages. The Scripture has taken notice of whatever is terrible in him; his look, his walk, his roar, his teeth, his paws, and his tail. He is the king of animals for courage and strength. He inhabits only the deserts, and makes them so by his cruelty. When he has seized his prey, he sits down, and places it between his fore-feet, as it were to prevent its being taken from him. To which the patriarch *Jacob* alludes, when speaking of *Judah*, he uttered this prediction of him. *Judah is a lion's whelp, from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion who shall rouse him up? The sceptre shall not depart from Judah*^a. The original *Hebrew* may be understood thus: No one shall be able to take away the sceptre from between his feet, but he shall keep it as a lion does his prey between his paws. There is no animal more fierce, more cruel, more furious, less susceptible of fear; and in a word, more terrible than the lion. And the Scripture often alludes to all these qualities, and draws noble comparisons from them.

Mole.

Cholid^b is according to St. *Jerome*, and many other authors, *The Weasel*. But *Bochart* explains it of the *Mole*. He supports his opinion by the etymology of the word, which comes from a verb which signifies *to dig up the ground*; and upon this, that this word both in *Syriac* and *Arabick* signifies a *Mole*. So that *Moses* has joyned it with *the wild Cat*, as being in species much like it. *Kippod* is translated by St. *Jerome*, an *Hedge-hog*. But what it is, is not universally agreed. Some take it for the *Tortoise*, some for the *Castor*, or *Otter*; and some make a bird of it.

Opher.

THE *Opher* in the *Canticles*, is a *Fawn*.

Pard.

THE *Pard* is like the *Lion*, but is smaller, and has a spotted skin. It is an animal of an extraordinary swiftness; it lies in ambush, and leaps nimbly upon its prey. *Daniel*^c compares the third monarchy to this beast. And indeed *Alexander*, who raised it, overcame *Darius*, and gained his other conquests with a wonderful rapidity. To which it might be added, that the spots of this animal marked out the different people of whom *Alexander* formed his empire.

^a Gen. xlix. 9, 10.
vii. 6. *Vulg.*

^b Lev. xi. 29. By the English translators it is rendered, a Weasel.

THE word *Pard* is little used in *French* [or *English*.] We make use of that of *Leopard*, and it is not easy to shew exactly the difference between the *Pard*, *Leopard*, *Linx*, *Tyger*, and *Panther*. Some confound them together, and others distinguish them. And *Bochart* thinks that the *Pard* and *Panther* are the same thing, and that if there is any difference, it is that of sex, or colour, not of species. But some will have it, that the *Leopard* is engendered by a *Lioness* and a *Pard*, and that it has its name from thence. The *Leopard* was never heard of before *Constantine's* time, and *St. Jerome* confounds the *Pards* with the *Leopards*.

Achbar signifies a sort of *wild rats*, which do a great deal of mischief Rats. to the fruits of the earth. It was this sort of *rats* that wasted the *Philistines* while they kept the ark¹, and seemed to come up out of the earth. And this has happened more than once, and whole nations have been obliged to leave their countries, on the account of these *rats*. But some understand by this word, *House-rats* only.

Reem, or *Rem*, is according to the common opinion, the *Rhinoceros*, Rhinoceros, or unicorn. or *Unicorn*. And here I observe, that it was formerly believed, that there were in the *Indies*, horses, asses, and goats, which had but one horn. If so, the species must now be lost; for travellers find none such in that country at present. And some have thought that the *Unicorn* was a chimerical animal; but if it had, the Scripture would not have spoken of it. Besides, it is not certain, that *Reem* was an animal that had but one horn. When *David* says, *God will lift up his horn*; that is, his power, as *Reem*^b, this may as well be understood to signify of the horns, as of the horn of *Reem*. Nor can this be applied to wild oxen, they were not known in *Judea*. I am rather inclined to be of opinion that it is a sort of goat which is called *Orix*. *Bochart* says, the word comes very near to the *Arabick* word, which signifies the *goats* which had hard and high horns, which *Strabo* says the *Ethiopians* made use of for weapons. The Scripture also calls them, *Theo*, or *Tho*.

INTERPRETERS disagree about the animal called *Saphan*. Some *Saphan*. say it is a *rabbit*, others a *porcupine*, and others an *hedge-hog*.

THE *Wolf* is an animal that feeds upon flesh. He scarce ever hunts Wolf. but in the evening, or beginning of the night; and hence it is that the

¹ 1 Sam. vi. 5.

^b Psal. xcii. 10. Heb.

Scripture gives the name of *Wolves* to those robbers who hide themselves all day, and are out upon their robberies at night^a.

IV. Of four-footed oviparous animals.

Moses distinguishes six sorts of four-footed animals which are *oviparous*. Their *Hebrew* names are these.

Anucha,
or Semamith.

Anucha^b, or *Semamith*, is one of those *lizards*, whose skin is painted with stars, and which is therefore called by the *Latins*, *Stellio*.

Chomet.

Chomet^c is another *lizard*, so called by the *Hebrews*, because it keeps in the sand.

Coach.

Coach^d, which the *Greek* versions and St. *Jerome* render *Cameleon*, is by *Bochart* thought to be a sort of *green lizard*, which is lively and bold. Its *Hebrew* name signifies *strength*.

Letua.

Letua^e is also another *lizard*, which according to the ancient interpreters is very venomous, and resembles the *Salamander*.

Thinsmeth.

Thinsmeth^f, according to the *Greeks* and St. *Jerome*, is a *mole*; according to *Bochart*, it is the *Cameleon*. This author proves that the *Cameleon* is a sort of *lizard* which has his mouth always open for breathing, (which gives occasion to the report that he lives by the air) and his *Hebrew* name is taken from thence. The *Arabians* pretend that he has a very long tongue, and uses it to catch flies. And it is reported of this animal, that he changes his colour as the sun grows brighter or hotter; and that he assumes the colours of all bodies which he comes near.

Tzab.

Tzab^g is a *land-crocodile*; that is, a sort of *lizard*. As it perfectly resembles the *Egyptian-crocodile*, and differs from it only in its enormous size, people give it the name of *lizard*. But some think that *Tzab* signifies either a *toad* or a *tortoise*.

V. Of birds which the law permitted to be eaten.

Crane.

THE *Crane* is not mentioned in the *Vulgate*. In *Isaiab*^h, the cries of *Jeremiah*, when under his distemper, are compared to those of a bird which is called in the original *Sus*, which the ancient versions render

^a Ezek. xxii. 27.

^b *English*, A ferret. Lev. xi. 30.

^c *English*, The snail. Ibid.

^d *English*, The camelion. Ibid.

^e *English*, The lizard. Ibid.

^f *English*, A mole.

Ibid.

^g According to the *English translators*, it is the tortoise. Lev. xi. 29.

^h xxxviii. 14.

a swal-

a swallow; but the Jews take it to be a crane^a, which, say they, is a chattering bird.

THE Scripture speaks^b of certain birds which Solomon's fleet brought Peacocks every three years, and calls them *Thouciim*; which are thought to be parrots, or peacocks. But the word *Tsiphor* signifies a sparrow, or a bird in general. And the *Vulgate* sometimes applies to sparrows what seems to be said of any bird in general: As in the tenth Psalm^c, *Fly like a Sparrow unto the hill*; which may be understood of any bird. And in the same manner the *Vulgate* makes the lepers offer up sparrows^d in sacrifice. For all clean birds might be offered in sacrifice.

THE Pigeon is oftener mentioned in Scripture than all other birds together. We are told by the ancients, that the *Assyrians* had a particular worship which they paid to pigeons; and according to the *Hebrews*, they bore the figure of them in their standards. And thus, *The anger of the pigeon^e*, and *the sword of the pigeon^f*, signify the fury and sword of the *Assyrians*. This bird has a thousand singular properties. Its eyes are very beautiful; the whiteness of silver, and the glitter of gold shine in its wings. Its whiteness equals that of milk, and it has something tender in its voice. So that it is the emblem of love, and some add of innocence, and contend that it has no gall; but they are mistaken. I have shewn in another place, that when the Gospel commands us to be *harmless as doves^g*, it means thereby *innocence*; our leading an unrepachable life, and being always as pure and clean as the wings and all the plumage of a pigeon always are. Pigeons will fly very far, and continue long upon the wing; and this is the reason why *Noah* sent a dove out of the ark to discover the land^h. They are friends to mankind, and love their habitations. So that they always return to their nests, be it never so far to them; which is the reason why some persons have made use of them to carry letters.

It were in vain to enlarge any more upon a bird which is so well known; and therefore I shall only tarry to explain a pretty obscure passage in Scripture which seems to relate to it. It is said, that in the famine of *Samaria*, the fourth part of a Cab, (which is a sort of measure) of dove's

^a The English translators preserve both significations, and say, Like a crane, or a swallow, so did I chatter.

^b 1 Kings ii. 22.

^c V. 1.

^d Lev. xiv. iv.

^e Jer. xxv.

^f 38. Vulg. according to the English, The fierceness of the oppressor.

^g Jer. xlv. 16. Vulg.

^h In English, The oppressing sword.

ⁱ Matth. x. 16.

^j Gen. viii. 8.

dung, *was sold for five pieces of silver*^a. It is pretty difficult to find out of what use this *dove's dung* could then be. Some say, the famine was so pressing, that the *Samaritans* had recourse to this nasty food; others, that they made use of it instead of wood. Some will have it, that being besieged, and thereby hindered from cultivating the country, the little ground they had in the city was cultivated with the utmost care, and that this made this sort of dung so dear; and others contend that the *Samaritans* used this dung instead of salt. But *Bochart's* opinion seems to me to be the most just. He understands it of a sort of *pulse* which the *Arabians* to this day call *pigeons-dung*. For pulse are well known to be the vilest of food:

Nec si quid fricti ciceris probat, aut nucis emptor,

says *Horace*. And therefore the famine must have been very pressing, if a measure of this sort of *pulse*, no bigger than a *Cab*, which held no more than one man could eat in a day, was sold for *five pieces of silver*.

Quail.

THE *Quail* is a bird famous in Scripture. God brought so prodigious a quantity of them into the camp of the *Israelites*, that the whole army was fed with them^b. *Josephus* says, they are extremely common about the *Red-sea*; and *Pliny* testifies, that in their passage from *Italy*, they pitch upon the sails of barks in such multitudes, as to cause them to be shipwreck'd. The north-wind carries them away from this country in autumn, and they return with the south-wind, at spring.

Swallow.

THE *Swallow* is called in *Hebrew*, *Deror*. But *Bochart* will have it, that this is a sort of *wild pigeon*, as the *turtle*, or *wood pigeon*. *The stork in the heavens*, says *Jeremiah*, *knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming*^c. Which passage of the prophet sufficiently shews, that these are birds which shift their habitation; and experience shews us, that the *swallow* returns every year in the spring. I shall observe nothing of the *swallow*, but its exceeding cleanliness. It will not suffer the least dung of its young ones in its nest, and teaches them as soon as ever they grow a little strong, to drop it out of the nest. Which was the cause of *Tobit's* misfortune, who being asleep at the foot of a wall, there fell some warm dung from a *swallow's* nest, down upon his eyes, which made him blind^d.

Wood-cock.

THE *Woodcock* is called in *Hebrew* *Kore*. *Bochart* shews very plainly, by all the Scripture says of it, that this name can belong to no other bird.

^a 2 Kings vi. 25.

^b Exod. xvi. 13.

^c viii. 7.

^d Tob. ii. 10.

The *Greek* versions apply it to a *bird of night*^a; but the *Hebrew* text must have been changed. It was till lately thought to signify a *partridge*, and both *Greeks* and *Vulgate* give it that signification in *Jeremiah*^b. This bird, according to this prophet, sits sometimes upon the eggs of others, and so makes their young ones its own.

I shall say nothing of *cocks* or *chickens*, the Scripture sometimes mentions them, but nothing is more common, or more known.

VI. Of unclean birds.

I SHALL here mention only those birds that *Moses* does, in the catalogue he gives us of unclean birds, in *Leviticus* xi. 13. and in *Deut.* xiv. 12.

Anapha^c is in the *Vulgate* rendered *Charadion*; which comes from *Anapha*. *Charadrai*, or *χαράδραι*, which signifies the ditches and holes that run along by the rivers sides, in which this bird builds her nest. But because the *Hebrew* word signifies *to make angry*, *Bochart* thinks that the *Anapha* is a sort of *eagle*. Others explain it of the *kite* and *heron*.

THE *Bat* is by *Moses* called *Attaleph*, and by transposing the letters *Bar. Aphtalel*, which signifies a *bird of darkness*. The *bat* never appears but in the evening, and at night; its wings are made of skin, and it gives its young ones suck, and has as much of the four-footed beast, as of the bird. It is the last in the catalogue of unclean birds^d.

Chos^e also signifies a *night-bird*. It comes from a word which signifies *to hide one's self*. But it is not easy to say what *night-bird* it signifies, whether it be a *little owl*, or a *great owl*. It is in the present *Vulgate*, *Upupa*, which is what we call in *French*, a *lapwing*, or *lady*. But this is not a bird of night, which gives room to suppose that *Upupa* is crept into the *Vulgate* instead of *Ulula*^f.

THE *Diver*, in *Hebrew* *Salach*^g, raises himself up in the air, and throwing himself down with fury, strikes into the water, and seizes his prey. And for this reason the *Greeks* call him, *Cataraete*.

THE *Eagle* is the king of birds. His beak and claws are remarkable. Eagle. He moults his feathers often; to which *David* alludes, when he says, that God *renews his youth like the eagle's*^h. He is of a prodigious size and

^a 1 Sam. xxvi. 20. In English it is called a partridge.
heron, Lev. xi. 19.

^d Lev. xi. 19.

^b xvii. 11.

^c English, The little owl.

^e English, an

^f i. e. an owl.

^g English, The cormorant.

^h Psa. ciii 5.

strength. Nothing equals the spring with which he strikes down upon his prey. No bird flies higher, or loves his young better. He takes his young ones upon his back, and teaches them to fly.

Gryphon.

THE *Gryphon* is what some understand by the *Hebrew* word *Peres*^a. But *Bochart* takes it for a particular sort of *eagle*, and derives its name from *Paras*, which signifies *to break*; because this sort of eagle is strong enough to break bones.

Kite.

THE *Kite* is in *Hebrew* *Daa*, or *Raa*^b.

Lapwing,
or Wood-
hen.

Dukiphat^c is a word compounded of *Dik*, which signifies a *Cock*, and *Cepha*, which signifies a *Stone*; both *Syriack* words. It signifies a *Wood-hen*, or *Lapwing*. It is ranked among unclean birds, because it eats very nasty things, and makes its nest of dung and nastiness.

Onocrotalus.

The word *Chos* signifies not only a *night-bird*, but also a *vessel*. Now there is a bird called *Onocrotalus*, which has a sort of *vessel*, or *reservoir* in his throat, where he keeps his prey, and after some time throws it out from thence, and eats and swallows it, as beasts do which chew the cud. When he puts his head into the water, and breaths in it, he makes a noise like the braying of an ass; and it is his being like an ass in this, that has made the *Greeks* call him *Onocrotales*.

Ostrich.

THE *Ostrich*, in *Hebrew* *Bathiaana*^d, is thought by *Bochart* to be the female of a bird which *Moses* calls *Tachmas*; but the *Greeks* take this for the *Owl*. But be that as it will, the *Ostrich* is the emblem of hard-heartedness. All other birds sit upon their eggs, and bring up their young ones; but the *Ostrich*, as *Job* says, leaves her eggs in the sand, and does not concern her self about the dangers to which they are exposed^e; and the heat of the climate of *Africa*, where these birds are found, hatches them. And for this reason *Jeremiah* in his *Lamentations*^f mentions the *Ostrich*, as an instance of cruelty. Her wings are of little service to her in flying, but help her much in running. Whence it is that *Job* says, *She leaps with her wings*^g; for that is the import of the *Hebrew* expression. Her feathers are exceeding fine; soldiers adorn their helmets with them. This bird is of a prodigious bulk; when she stands upright on her feet, she is higher than a man on horseback. Her neck is very long. She is a mixture of a bird

^a English translation, The Ossifrage.

^b English, Glede, and Vulture.

^c English,

The Lapwing. Ibid.

^d English, The Owl.

^e xxxix. 14--17.

^f iv. 3.

^g xxxix. 18.

and a camel ; for she has the neck and feet of a camel, and the beak, feathers, and wings of a bird.

THE *great Owl* is what *Bochart* thinks is meant by the *Jansuph* in *Isaiah*^a; though the *Greeks* and *St. Jerome* understand it of the *Ibis*, a bird which is found only in *Egypt*. Now the prophet is there speaking of *Idumea*, and foretells that it shall be desolate ; and it is in such places that the *great Owl* delights. And the etymology of the word favours *Bochart's* opinion. It may be derived from a word which signifies the *twilight*, or *darkness*; and besides, *Isaiah* joyns the *Raven* and the *great Owl* together ; which according to the ancients, were both very inauspicious birds.

Thinsmeth is an equivocal word even in the *Hebrew*. For in *Levit. xi.* ^{Little Owl.} 30. it signifies a *Lizard*^b, and in the 18th verse of the same chapter, it is put among the unclean birds. The *Greeks* understand by it a *Swan* : But the *Rabbins* and *Bochart* take it for the *little Owl*^c, whose presence surprises and affrights the other birds : and he derives this word from a verb which signifies *to admire*.

Caath, according to the *Greeks* and *St. Jerome*, is the *Pelican*. This ^{Pelican.} bird swallows the shell-fish she finds whole ; and when the heat of her stomach makes them open themselves, she throws them up, and picks out the fish, which is her food. The *Pelican* is a bird of prey, as well as the *Onocrotalus*, of which we have spoken. And the royal prophet compares himself in his lamentations and repentance, to the *Caath*, or *Chos that is in the wilderness*^d.

THE *Phœnix* is no where expressly mentioned in Scripture ; but some ^{Phoenix.} think that *Job* speaks of this bird when he says, *I shall die in my nest, I shall multiply my days like a palm-tree*^e; or according to the *Greek*, *I shall become as old as the trunk of a palm-tree ; I shall live a great while*. The *Hebrew* signifies, *I shall die in the little bed I have made my self, I shall multiply my days as the sand* ; that is, so as that no one shall be able to number them. The *Hebrew* word signifies the *sand*. But nevertheless the *Jews* pretend that it must be understood of the *Phœnix*, which, say they, lives a thousand years.

THE *Racham*^f is spoken of in *Deuteronomy*. The *LXX.* and *St. Je-* ^{Racham.} *rome* take it to be the *Swan*. But *Bochart* explains it of a sort of *Vul-*

^a xxxiv. 11.

^b English, *A Mole*.

^c English, *The Swan*.

Psal. cii. 6.

^e xxix. 18. *Vulg.*

^f English, *The Gier-eagle*.

ture which resembles the eagle; because *Racham* in *Arabick* signifies that bird.

Raven. THE *Raven* is of a beautiful black; it feeds upon carrion, and when its young ones are a little strong, it drives them out of the nest, and forces them to go and seek for their own food. To which *David* seems to allude, when he says, *God giveth to the beast his food, and to the young ravens that cry*^a. This bird generally keeps in desert places, which is the reason why God made choice of it to feed the prophet *Elijah* in the wilderness^b.

Sea-eagle. THE *Sea-eagle* is a third sort of *Eagle*; which the *Greeks* call *Haliætes*, the *Latins*, *Valeria Aquila*; and *Moses* gives it the name of *Ozniic*^c.

Sea-mew. THE *Sea mew* is what the *Latins* call *Larus*, and the *Hebrews* *Sacaph*^d.

Stork. *Hafida* is taken by *Symmachus* and *St. Jerome*, for the *Kite*. The *LXX.* translate it an *Heron*, one species of which is very like the *Stork*. The *Hebrew* name which signifies *mercy* and *tenderness*, agrees very well with this bird, which nourishes her parents when they are old. Though both the *Heron* and *Stork* are water-fowl, they build their nests upon the highest mountains. *Storks* are birds that change their habitation with the season; and the Scripture praises them for knowing when to take their flights, and for the force with which they fly^e.

Vulture. THE *Vulture* in *Hebrew* is *Aia*^f, and it is well known they go in flights.

VII. Of serpents.

Adder. THE *Adder*, in *Hebrew* *Sephiphon*, is a serpent which keeps in roads, and hides himself in the sand, or the wheel-tracts, where he lies in ambush. *Jacob* compares his son *Dan* to one^g. *Dan shall be an Adder in*

^a Psal. cxlvii. 9.

^b 1 Kings xvii. 4. The anonymous author beforementioned (p. 400. Note a) in another of his dissertations, which is upon this subject of *Elijah's Ravens*, proves from many authors, that there was in the country of *Bethschan*, in *Decapolis*, a little town, by the brook *Cherith*, or *Carith*, called *Oreb*, *Aorabi*, or *Orbo*; and he therefore explains the word *Orbim*, which we translate *Ravens*, of the inhabitants of this little town; some of whom he contends, daily carried bread and flesh to *Elijah*, who was retired to, and hid in a cave, near this little town. And he supports this interpretation by the opinions of *Chaldee*, *Arabick*, and *Jewish* writers. See *Memoirs of Literature*, No. 7. for April 24. 1710.

^c English translation, The Ospray.

^d English

translation, The Cuckow.

^e Jer. viii. 7. Zech. v. 9.

^f English, The Kite.

^g Gen. xlix. 17.

the path that biteth the horse-heels, so that his rider shall fall backwards.

Achsab^a is the *Aspe*. He rolls himself up, and makes several folds of *Aspe*. his body, in the middle of which he raises his head, and fights with his enemies. Whence it is that *Aspis* in *Latin* signifies a sort of round buckler. Interpreters likewise explain the *Hebrew* *Pethen*^b of the *Aspe*. The poison of this serpent is incurable, and so according to *David*, is the poison of a calumniating tongue^c. It is not true that the *Aspe* is deaf, or stops his ears. And when therefore the same prophet speaks of an *Aspe*^d, as if he were deaf, and stopped his ears, he means no more than that no charms make any more impression upon him, than they would if he really had no ears, or stopped them. It is certain, the magicians knew how to charm serpents, and by the use of certain words, could prevent their biting; but it often happened that their art failed them, and then they were much more dangerous. And therefore when the Scripture would express the most formidable serpents, it says, that God will send *such as will not be charmed*^e.

THE *Basilisk*, in *Hebrew* *Tsepha*, or *Tsephoni*, is not only dangerous ^{Basilisk.} on the account of its sting, or bite; the sight of it, and its looking on one, is it self death.

THE *Dragon* is a serpent of an enormous size. Historians speak of ^{Dragons.} *Dragons* which were above sixty cubits long. And thus the *Hebrew* word *Thannin* signifies both a *Dragon* and a *Whale*, as if the *Dragon* was among *Serpents* what the *Whale* is among *Fishes*.

Saraph is a *Water-snake*. It is probable, that the *Israelites* had been ^{Fiery Serpents.} bitten by this sort of *Serpents*^f, or *Snakes*, when they were cured by the *brazen Serpent*. The interpreter translates this word by what signifies a *fiery Serpent*; either because it has some marks of a *fiery colour*, or because its poison burns like fire^g. It is certain, that *Prester*, *Hydrus*, and *Chersydrus*, signify the same sort of serpents, but in different respects. It is called *Hydrus*, when it is in the *water-marshes*; *Chersydrus*, when it is in

^a *English*, Adder. *Psal.* cxi. 3. ^b *Job* xx. 14. *Isai.* xi. 8. ^c *Psal.* cxi. 3. ^d *English*, Adder. *Psal.* lviii. 5. ^e *Isai.* viii. 17. ^f *Numb.* xxi. 6. ^g *Bishop Patrick* is of opinion, that they were originally stately and beautiful creatures, and not called fiery, only on the account of their venom; but likewise because they appeared shining like fire, when they flew in the air: For, says he, there were and still are, in the Eastern and Southern parts of the world, Serpents which have wings, and shine brightly like to fire. *V. Com. upon Gen.* ch. iii. v. 1.

the *dry-marshes*; and it is called *Prestor*, with respect to its sting, or bite, which raises as it were *coals of fire* in the flesh, and causes intolerable pain. *Isaiab* speaks of a flying serpent: It is certain there are some in *Egypt*, and other countries, which have wings like those of a *Bat*. They were some of these serpents that God sent against the *Israelites*, and ordered a *brazen Serpent* to be made to cure them, because the *Eastern* copper being very red, was most proper to represent these *fiery Serpents*. *Plutarch* speaks of a disease which may very well have been that with which the *Israelites* were afflicted in the wilderness, after they had been bit by these serpents. *The inhabitants of the red sea*, says he^a, *were tormented in such a manner as was never heard of till that time. Little Dragons bit their arms and legs; and if you touched them never so little, they fixed themselves to the muscles; and this gave them an intolerable pain, like fire.*

Hyæna. THE *Hyæna* is a sort of serpent whose skin is spotted. And this is what his *Hebrew* name *Tseboa* signifies. The *Vulgate* in the *first book of Samuel*, translates it, *The valley of Zeboim*^b; but some authors will have it to be translated, the *valley of Serpents*, or of *Hyænas*.

Kippoz. AS *Kippoz*^c is pretty much like *Kippod*, the *Greeks* and *St. Jerome* take it for an *Hedge-hog*. But *Bochart* pretends that it is a sort of serpent which is called in *Greek*, *Acontias*, because he throws himself like a *dart*, against those whom he attacks.

Tsimon. THE word *Tsimaon* is found in *Deuteronomy*^d; which *St. Jerome* translates *Dipsas*, and understands it of a sort of *Viper*; but *Bochart* proves that this word does not signify any animal, but a dry and parched place.

Viper. THE *Viper*, in *Hebrew* *Ephe*^e, has the most mortal bite of any creature, and it is viviparous; whereas all other beasts of the serpentine kind are oviparous. As the Scripture says nothing of one kind of serpents, but what agrees with all the rest, it is no easy matter to give an exact explanation of each of their names. But *Bochart* thinks, that the two *Hebrew* names *Chephir* and *Sachal*, agree equally with *Lions* and *Serpents*.

^a *I. ib.* 8. *de Fes. quest.* 9.

^d *viii.* 15. *English,* Drought.

^b *xiii.* 18.

^e *Isai.* xxx. 6.

^c *Isai.* xxxiv. 15. *English,* The great Owl.

VIII. Of Insects.

EVEN *Fleas* are not forgotten in Scripture. *David* to humble him-^{Fleas.} self, compares himself to this little insect^a. And the Scripture likewise speaks of the *Ant*, whose labour and foresight are well-known^b; of the *Spider*^c, and his skill in making his webs so fine, that they will only stop little flies; (whence it is that a *Spider's web* is become a proverbial saying, to express a contemptible thing by.) of the *Moth*^d which eats cloaths; of *Worms*^e, and of the *Scorpion*^f. This latter is like an egg, its head can scarce be distinguished; which clears up that passage of St. *Luke*, *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?* What other resemblance is there between a *Scorpion* and an *Egg*, besides that which we have observed? It has a long sting in its tail, by which it conveys its poison into those who are stung by it.

FLIES the Scripture distinguishes into seven sorts. 1. The *common*^{Flies.} *Fly*. 2. The *Bee*, which makes wax and honey. 3. The *Wasp* and *Hornet*, which differ only in that the *Hornet* is the bigger of the two; both have a very cruel and very dangerous sting. 4. The *Ox-fly*, which sticks to *Horses* and *Oxen*, and makes the latter grow furious and raving when it bites them. 5. The *Dog-fly*, called by the *Greeks*, *χυνόμια*, and rendered by the *Vulgate*, *Cynomia*: But St. *Jerome* observes, that it ought to be read in the *Greek*, *χυνόμιαν*, and in the *Latin*, *Cænomiam*, which signifies all sorts of flies; and indeed the *Hebrew* does signify a *Collection*. 6. The *Humble-bee*, or *gnat*, which carries the trumpet and lance, as *Tertullian* speaks. And, 7. The *Water-fly*, which is a sort of *Gnat*. The Scripture often speaks of *Flies*; and it is wonderful, that so vile an insect should become so terrible an instrument of divine vengeance, whenever it pleases the divine justice to make use of it. It was thus that God sent the *Cynomie*, or *Cænomie*, into *Egypt*. Concerning which it is proper to observe, that what the *Vulgate* calls *Ciniphes*, or *Sciniphes*^g, is called in *Hebrew*, *Cinnin*; but some will have it that they were

^a 1 Sam. xxiv. 15.^b Prov. vi. 6.^c Job viii. 14.^d Isai. li. 8.^e Job xvii.

14.

^f Luke xi. 11, 12.^g Exod. viii. 17. Eng. lice.

Lice that God sent into *Egypt*, in order to humble their pride, says *Philo*, by so vile an animal.

Locusts. THE *Locusts* have ten different names in Scripture. The *first* is *Arbe*^a, which comes from *Rabbah*, which signifies *abundance*. No animal is more prolific than the *Locust*. The *second* is *Gob*^b, which comes from *Gab*, and signifies to *leap*, or *to go out of the earth*. When this animal multiplies, there are found worms very much like eggs, which are covered with a very fine dust, which serve them instead of a little skin, out of which they fly. The *third* is *Gazam*^c, which comes from the verb *Gazaz*, which signifies to *shave*, or *cut off*. The *Locusts cut off* with their teeth, which are very sharp, not only the herbs and corn, but also the small branches of trees. St. *Jerome* translates the word *Gazam*, by that of *Erucica*, or *caterpillar*. The *fourth* name is *Chagab*^d. The *fifth*, *Chanamal*^e. The *sixth*, *Chasil*^f, from the verb *chazal*, which signifies to *consume*. The *seventh* *Chargal*^g, which *Bochart* derives from a verb, which in *Arabick* signifies, *to have a long train of attendants*. *Poland* has more than once seen whole countries eat up, and laid desolate by clouds of *locusts*. The *eighth* name is *Jekel*^h, which signifies *to lick up*. The *ninth*, *Solam*ⁱ, which in the *Chaldee* language signifies *to devour*, or *to consume*. And lastly, the *tenth* is *Thelat-sal*^k, from the word *Tsallal*, which signifies *to make a noise*: But nevertheless, the word *Thelat-sal* is rendered in *Deuteronomy*^l by the *Greek* word *Erusibe*, and the *Latin* one *Rubigo*. These different names signify different sorts of *locusts*, as appears by the passage in *Joel*^m, where it is said that *Arbe* shall devour what *Gazam* had left, *Jekel* what *Arbe* had left, and *Chasil* what *Jekel* had left. These four sorts of locusts, *Arbe*, *Solam*, *Chargol*, and *Chagab*, are all mentioned in *Leviticus*ⁿ; they have all wings and four feet, and were permitted to be eaten. And the *Vulgate* often places among these insects, 1. *Bruchus*^o, a word derived from a *Greek* verb, which signifies *to gnaw*. 2. *Attachus*^p; and 3. *Ophiomachus*^q, or *the serpent-fighter*. When the *Locusts* fly,

^a Exod. x. 19.

^b Nah. 3. 17. *English*, The grasshopper. Amos vii. 1.

^c Joel i. 4.

English, The palmer-worm.

^d Lev. xi. 22. *English*, The grasshopper.

^e Psal. lxxviii.

47. *English*, The frost.

^f 1 Kings viii. 37. *English*, The caterpillar.

^g Lev. xi. 22.

English, The beetle.

^h Joel i. 4. *English*, The canker-worm.

ⁱ Lev. xi. 22. *En-*

English, The bald-locust.

^k Deut. xxviii. 42.

^l xxviii. 42. *English*, The locust.

^m i. 4. *English*, as before.

ⁿ xi. 22.

^o Isai. xxxiii. 4. *English*, The caterpillar.

^p Lev. xi. 22. *English*, The bald-locust.

^q Ibid. *English*, The beetle.

they

they make as much noise as birds; and St. *John* makes no scruple of comparing them with chariots of war. *What is more strong, or terrible, says St. Jerome, than locusts? All the art of man cannot resist them. But God so regulates their march, that they never wander from the rout which he has prescribed for them; and this is what we have not long since seen in Palestine.* It is easy to judge how terrible a plague the *Locusts* must have been in *Egypt*^a. But it must be observed, as I have already said, that there was a sort of *Locusts* which were clean, and permitted to be eaten. For there are some found, even to this day, in the *East*, which serve for food; so that the Gospel does not commend the penance of *John the baptist*, in that he eat *Locusts*, (which others did as well as he) but because he eat nothing besides them but *wild honey*^b. I have enlarged the more upon this sort of insects, because the Scripture often speaks of them.

IX. Of Water-animals.

THE Scripture seldom mentions *Water-animals*; and I shall not therefore much enlarge upon them, but observe those things only which are not sufficiently known. For which reason I shall say nothing of the *Frogs*, which were one of the plagues of *Egypt*^c: They are perpetually before our eyes.

THE Scripture no where speaks of *Horse-leaches*, and yet interpreters *Aluka*. have translated the word *Aluka* in the *Proverbs*^d, by the word *Horse-leach*; but *Bochart* pretends, that it must be understood of *Destiny*, or *Fate*. The *Arabians* give *Destiny* this name, and the sense of the passage leads to this interpretation. For it says, that *Aluka has two daughters which cry incessantly, Give, give.* If you explain this of the *Horse-leach*, it is nonsense; if you understand it of *Destiny*, it is very natural to say, that *Death* and *Hell* are her daughters, and insatiable ones too, as *Solomon* says in the 27th chapter and 20th verse of the same book.

THE description *Job*^e gives of the *Behemoth* and *Leviathan*, shews *Behemoth*. that they were both beasts of an enormous bulk. Which has given occasion to some to think, that one is the *Elephant*, and the other the *Whale*. But *Bochart* will have the first to be the *Hippopotamus*, and the second, the *Crocodile*. *Job* joyns them together; and *Pliny* says, these two ani-

^aExod. x.^bMatth. iii. 4.^cExod. viii.^dxxx. 15.^eChap. xl. and xli.

mals do very much resemble one another; they both inhabit the same river, and are both amphibious. And indeed all the Scripture says of the *Bekemoth* does agree with the *Hippopotamus*. He lives by land; and therefore *Job* says, *He eateth grass like an ox*^a. After which he adds, *His strength is in the navel of his belly*^b, and indeed his skin is impenetrable. *God*, as the Scripture goes on, *has fastned his sword on to him*^c; where the *Hebrew* word signifies *a crooked sword*, in the form of an hook; which the teeth of the *Hippopotamus*, that stand out of his mouth on each side of it, do exactly resemble. And it concludes with saying, that *he is not afraid of the rivers*^d. Now the *Hippopotamus* lives in the water, and continues in it without air a great while. He is taken by artifice: They dig a ditch before his den, which they cover with weeds, and put an engine at the bottom of it, which holds him fast. Which is exactly what *Job* says.

Levia-
than.

Isaiah speaks of the *Leviathan*^e, which he calls *a Leaver*, or *beam*^f. And *Bochart's* conjecture concerning it is, that it is a fish which has a sort of *beam* in his head, like that of a balance, at the end of which hang two basons; and this fish the *Greeks* therefore call *Zygene*. As his head resembles a hammer, some have given him that name. But nevertheless, I am of opinion that the word *Leviathan* is of a more extensive signification, and that it signifies all sorts of fishes which are of an enormous size.

The *Le-
viathan*
of *Job*.

Leviathan and *Thannin* both signify either *Dragons*, or *Whales*. But *Bochart* plainly shews that it must be understood in that place of *Job*, of the *Crocodile*. This animal has four feet, is of a prodigious bigness, his tongue is fixed to the lower jaw, which has made it believed that he has no tongue; and his skin is covered with a shell. But I shall not detain the reader with an examination into all the particulars of *Job's* description of him.

AND it may also be observed, that what the Scripture calls *Thannin*, are monstrous fishes; such as the *Sea-dog*, the *Sea-calf*, and other monsters: Some of which have dugs, and give their young ones suck. And it

^a xl. 15. ^b V. 16. ^c V. 14. Ipse est principium viarum Dei qui fecit eum, applicabit gladium suum. *Vulg.* He is the chief of the ways of God: He that made him, can make his sword to approach unto him. *Eng.* Two readings that differ greatly in sense from one another, by a small variation in the pointing; and from our author, in the interpretation he gives. ^d V. 18. Ecce, absorbebit fluvium, & non morabitur. *Vulg.* Behold, he drinketh a river, and hasteth not. *Eng.* ^e xxvii. 1. ^f *Vulg.* Serpentem vectem. *English,* The piercing serpent.

is of them, as has been said, that *Jeremiah*^a speaks, and the *Latin* interpreter calls them *Lamiae*.

THE fish which affrighted young *Tobias*, when he washed his feet in *Silurus*, the *Tygris*, and which the angel commanded him to draw to land, and to salt some of the flesh of it, and keep the heart of it to drive away demons with, and the gall to cure his father's eyes with, is, according to *Bochart*, that *river-fish* which the *Latins* call *Silurus*. It is found only in great rivers; and is the boldest and most voracious of any fresh-water-fish whatsoever. Its throat is very large, its teeth very sharp, and physicians say, its gall is good for any distemper in the eyes. To which some authors add, that the smoak of certain fishes naturally drives away demons.

IT is said in the *French* [and *English*] translations of *St. Matthew*, *Whales*, that *Jonas was three days and three nights in the whale's belly*^b. The original is understood to signify a great fish. For some learned authors maintain, that there are no *Whales* in the *Mediterranean* or *Persian* seas: And besides, though the *Whales* of *Greenland* and *Island* are so big, that they extract eighteen tun of oyl from only the tongue of one of them; yet their mouths and throats are not big enough for them to swallow a whole man. It is as much as one can do to thrust one's arm into them. The Scripture therefore here speaks of some *Sea-dogs*, which are as big as *Whales*. The *Greeks* call them *Lamias*, because of their great throats. *Laimos* in *Greek* signifies the throat. There are several sorts of them: *Bartholin* says he saw one which was above twenty foot long. Their throats and bellies are so big that armed men have been found in them. I my self saw one, through the throat of which a man might easily pass. This word *Lamiae* is used by the *Vulgate*, in *Isaiah*^c, and in the *Lamentations* of *Jeremiah*^d, to signify a monster, which is found only in desert places.

X. Of doubtful and fabulous animals.

THAT I may omit nothing that the learned author whom I follow has said upon this subject, I now proceed to give his sentiments of those animals, of which it is even yet a question, whether they really exist, or are fabulous. Such is the *Akko* mentioned in *Deuteronomy*^e. It is *Akko*, translated into *Greek* and *Latin*, by a name which signifies an animal

^a Lam. iv. 3. ^b xii. 40. ^c xxxiv. 14. *English*, The Screech-owl. ^d iv. 3. *Eng* Sea-monsters. ^e xiv. 5.

half a stag, and half a ram, which some pretend is a meer fiction; but others say they have seen of them in *Germany* and at *Paris*.

Daa, or
Raa.

Daa, or *Raa*, which is ranked in *Deuteronomy*^a among the unclean birds, is in the *Vulgate* rendered *Ixon*. But there is no bird of this name. *Bochart*, by transposing the letters, reads it, *Oxyn*; which is a sort of bird to which the *Greeks* give this name, because it has piercing eyes, and a very swift flight. And the *Hebrew* etymology favours this conjecture; for *Raa* comes from a verb which signifies *to see*, and *Daa* from another, which signifies *to fly*.

Fauns.

WE find in the *Vulgate*, the names of some animals which have no existence; as for instance, that of *Fauns*^b, to which *St. Jerome* gives the epithet *Ficarios*. The *Hebrew* word is *lim*^c, which properly signifies a *Specter*, any thing that terrifies; from whence comes *Eima*, which signifies a *fright*. Now the *Fauns*, and *Pan* the prince of them, were *Specters* among the *Latins* which they were afraid of. Which is what made *St. Jerome* make use of this name. By *Ficarios*, this father is supposed to have intended to signify the ugliness of the faces of these *Fauns*, which were full of pustules and pimples; for *ficus* signifies a *tumour* as well as a *fig*. Both *Fauns* and *Satyrs* were painted half men, half goats, and covered with hair; and the goat is well known to have been one of the *Egyptian* deities. And from thence it is, that the Scripture sometimes calls idols *Sabirim*, or *the hairy*: And when *Isaiah* says, the *Sakirim* shall dance there^d, it must be understood of demons^e, who sometimes assumed the shape of goats, as we see in the life of *St. Anthony*.

Gryphin.

THE *Gryphin*, as we usually paint it, with four feet, the ears, beak and wings of an eagle, the body of a wolf, and the paws of a lion, owes its being only to the wantonness of the imagination. And when therefore the *Greeks* translated the word *Peres* by that of *Gryphin*, they

^a xiv. 13.

^b Jer. l. 39. *English*, The wild beasts of the Islands.

^c *lim* is often

throughout the whole Old Testament rendered Islands, and does sometimes indisputably signify them; and what is here meant by beasts of the islands, the context sufficiently explains to be such as live only in the most desolate places. This is here said of Babylon, and plainly signifies that it shall be desolate; and how true this and other prophecies of it were, V. Prid. Conn. P. 1. B. 2.

^d xiii. 21 *Hebr.* *English*, The satyrs.

^e The context seems to shew, that no more is to be understood by it, than that the place should be desolate and uninhabited by any thing but wild beasts: Such as the imaginary habitation of the Satyrs is by the poets described to be.

understood by it a sort of eagle, which has a more crooked beak than others.

THE prophet *Isaiah*^a speaks also of an animal which he calls *Li-* Lilich.
lith. The LXX. translate it by *Onocentauros*, a monster, made up of an
ass and a man, which never was in nature. But the *Vulgate* expresses it
by *Lamiæ*, of which we have before observed, that it is a sort of fish
which is a frightful sight, on account of its extraordinary bigness. It is
certain the prophet speaks in this place of *Specters*; for he describes a de-
sert place which strikes the mind with terror; and where the imagination,
so struck, usually forms monsters; not from what it sees, but what it fears.

Job speaks of the *Myrmecoleon*^b, which is thought to be a sort of beetle Myrme-
a great enemy to the ants, which he catches as he hides himself in the colcon.
sand, and feeds upon them; and it is supposed that he is for this reason
called, *The lion of the ants*. But this the *Greek* interpreters never thought
on. The *Hebrew* is *Laisch*, which signifies a *lion*. It is so translated in
the *Vulgate*, and it is certain that there is a sort of *lion* which is called
the *Myrmecoleon*.

WHAT is said of the *Phœnix*, that it lives a thousand years, and then Phœnix.
is born again out of its own ashes, is a meer fable. But because the
term *Phœnix* is a *Greek* name which signifies either this bird, or a *tree*,
they who have translated the LXX. or made comments upon their ver-
sion, have been thereby lead to think that they spoke of the bird *Phæ-*
nix, when their intention was only to speak of a *tree*: But the author
of the *Vulgate* has not been guilty of this mistake.

THE word *Syrens* is used in the *Greek* and *Latin* versions of *Isaiah*^c, Syrens.
where the prophet is speaking of a mournful cry, or song, such as the an-
cients feigned that of the *Syrens* to be; with which they were as it were
enchanted, and then run into their own destruction among the shelves.
And the interpreters thought this word fully expressed their meaning,
though there never was any such creature in being as a *Syren*; that is,
an animal half a woman and half a bird at the same time. But never-
theless *Isaac Vossius* pretends, that the *Greek* interpreters understood by
the word *Syrens*, a sort of flies which make a great noise, and that there-
fore the *Latin* interpreter ought not to have used that word in his *La-*
tin translation.

^a xxxiv. 14. *Hebr.*

^b *Septuag.* 4. 11. *Eng.* a lion.

^c xiii. 22. *Eng.* Dragons.



C H A P. III.

Of the Herbs, Grain, Pulse, Trees, and Plants, which are mentioned in Scripture.

BEFORE I give an account of the names of the *Plants* which are mentioned in Scripture, I shall make two observations, which may give some light to some passages in the holy books. The first is, That every different manner of multiplying plants, whether natural or artificial, is comprehended in Scripture under the general name of *seed*. Thus when God says in *Genesis*^a, *Let the earth bring forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in it self after his kind*, it is to be understood of the principle of the multiplication of plants in general; whether it be by seed, or by any of those other methods which are used for it.

AND the second observation relates to the different parts, of which each plant consists; because they are the subject of great numbers of comparisons which the sacred writers make. Every plant then has a root, upon which it stands, and by which it is nourished; a trunk which rises above the root; branches which go out of the trunk, leaves, buds, flowers, and fruit. To which we must add the *Suckers*; to which the Scripture gives the name of *rods*. *There shall come a rod out of the root of Jesse*^b; that is, a *Sucker*.

WE come now to the *Plants* which are mentioned in Scripture, and which I shall range according to the alphabetical order of the names that are given them in the [*English*] or *Vulgate* Bible.

Aloes.

Aloes, in *Hebrew* *Ahaloth*, is a very bitter herb. Some will have it that it is an *Indian* tree, which is of different colours, and is called *Santaux*. But we are at least sure that the plant which bears this name, is well known in our druggists shops.

Almond-tree.

THE *Almond-tree* blows the soonest of any tree; it begins as soon as ever the rigour of the winter is past, and is in blossom in *February*.

^a i. 11.

^b *Isai.* xi. 10.

Which

Which is what has given it the *Hebrew* name of *Schakad*, which comes from a verb, which signifies *to make haste, to be in a hurry, or to awake early*. Thus in that passage of *Jeremiah*, *I see a waking rod^a*, it is in the *Hebrew*, *I see a rod of an almond-tree*. By which God there shews, that as this tree makes haste to bud, so he will make haste to punish his people. In like manner, when *Solomon*, speaking of an old man, says, *The almond-tree shall flourish^b*, he intends to express by it, the quickness with which old age advances and surprizes us. *Aaron's* rod, which budded, and by this miracle secured the priesthood to him, was a branch of an *almond-tree^c*.

Aneth is an herb of a good smell, and is like fennel.

Aneth.

Barley, Hordeum, is the soonest ripe of any grain. Therefore the Jews dedicated all the first-fruits of their grain to God, on the second day of unleavened bread, by the offering up of a sheaf of *barley*. What the *Latins* call *Polenta*, is barley first ground in a mill, and then dried and roasted. By this word the *Vulgate* translates the *Hebrew Kali*, which barely signifies *roasted*. The *Ptisanæ* mentioned in Scripture^d, is *cleaned barley*.

Barley.

Bdellium is a word which is preserved both in the *Greek* and *Latin* versions. It is usually taken for a black tree, which yields a gum. But I have shewn in another place, that the *Hebrew* word *Bedkolach* signifies neither a tree, nor gum, but a precious stone.

Bdellium.

Beans are most common.

Beans.

Bishops-wort, in *Latin Nigella*, in *Hebrew Gith*, is used by poor people instead of pepper.

Bishops-wort.

THE *Vulgate* translates the *Hebrew Meror^e*, by *bitter lettuce*; but it signifies all sorts of *bitter herbs*. The Jews say there were five different sorts of them with which they eat the passover.

Bitter Lettice.

Box is an exceeding hard wood, and so heavy that it sinks in the water; and what is engraven on it, is not easily effaced. *Isaiah^f* received a command from God to engrave the sins of his people upon publick monuments; and the *Hebrew* does not say of what matter they were to be made; but the *Vulgate* translates it, *Go and write upon box*.

Box-tree.

^a i. 11. *Vulg.*

^b Eccles. xii. 5.

^c Numb. xvii. 8.

^d 2 Sam. xvii. 19. *Vulg.*

Eng. ground corn.

^e Lev. xxiii. 14 *Eng.* parched corn.

^f xxx. 8.

Bramble. THE bramble, in *Latin Paliurus*, is a shrub, whose leaves are green, and a little sharp: It grows in desert places. *Isaiah* describing a desolate city, says, *Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof*^a. And *Micah* compares the wicked to *brambles*. *The best of them is as a bramble*^b.

Burre-reed. *Burre-reed*, in *Latin Carex*, has a sharp and thick leaf, and grows by the sides of the waters. The banks of the *Nile* abound with it; and it was in a place full of *Burre-reeds*, that *Moses* was exposed^c.

Cane. *Cane* is a sort of reed. There is a sort of it which comes from *Arabia*, *India*, and *Syria*, near mount *Libanus*, which tastes like *Cassia*, and has a very agreeable smell.

Caper-tree. THE *Caper-tree*, *Capparis*, is a low and very thorny plant. Its fruit is called *Capers*. They are of great use in sauces, and create an appetite. We find the word in *Ecclesiastes*^d, where *Solomon* describing old age, says, *The Caper-tree shall be destroyed*; which is a figurative expression, importing that old mens appetites fail them so much, that nothing can recover them.

Carob-tree. THE *Carob-tree*, in *Latin Siliqua*, bears a fruit in cods. It is from thence it takes its name; for *siliqua* properly signifies a bean, or *pease-cod*. None but the miserable eat of it. This was what the prodigal son desired in the extremity of his misery; and *Horace* speaking of an unhappy man, says,

Vivit siliquis & pane secundo.

Cedar-tree. THE *Cedar* is one of the most beautiful trees in nature. It is very tall, and always green. The leaf of it is thick and sharp, the pith red, and it has an odoriferous smell. The fruit of it resembles a pine-apple, and the trunk yields a gum. It never rots, and is one of the best sorts of wood for buildings and ships. *A work worthy of cedar* is, in the language of the *Latins*, *A work worthy of immortality*. Some authors think, that the *Shittim-wood* mentioned in Scripture^e, is *Cedar*.

Colocynthida. THE *Colocynthida* is a *wild gourd* as big as an orange. If one cuts the flower of it with a knife, it is intolerably bitter. *Elisha's* servant put some of it into his pot without knowing it; and as soon as his disciples had tasted it, they cried out, there was poison in it^f.

^a xxxiv. 13. ^b vii. 4. *Vulg.* ^c Exod. ii. 3. *Vulg. Eng.* Bull-rushes. ^d xii. 5. *Vulg.* The desire shall fail. *Eng.* ^e Exod. xxv. 10. Deut. x. 3. ^f 2 Kings iv. 39. *Vulg.* Wild gourds. *Eng.*

Coriander is a plant which bears berries of which they make sugar-plumbs. The neighbourhood of *Paris*, and especially the country of *Aubervilliers*, abounds with it. Coriander.

THE *Cucumber*, *Melon*, *Onion*, and *Leek*, are too well known to detain us. As we now make Melon-beds, so the *Hebrews* and *Egyptians* had pieces of ground sowed with *Cucumbers*, which the *Vulgate* calls *Cucumerarium*^a. Cucumber, Melon, &c.

Cummin, or *four anise*, is a sort of fennel. Cummin.

THE *Cypress-tree* has a very tall, and a very strait body. Its leaves are like those of a *pine-tree*, but not so hard, and more blunt: And it has a very strong smell. The neighbourhood of *Babylon* abounded with *Cypress-trees*. As this is an oily wood, and has a very strong smell, it is not subject to be worm-eaten, because the worms will not touch it. It is pretended, that the ark was built of this wood; which in *Hebrew* is called *Gopher*. But I am of opinion, that the word *Gopher* signifies all sorts of wood which yield a pitch. It is said in *Genesis*, that the ark was made of *Gopher-wood*, which the *Vulgate* translates, of *pitched wood*^b. The *Hebrew* word *Gaphar* signifies *to pitch*, or *to dawb with pitch*. *Gophritb*, which signifies *su'plur*, or *brimstone*, is not much unlike it. Cypress-tree.

THE *Cyprus-tree* is mentioned by *Pliny*, who says it is an odoriferous tree, which comes from *Egypt*, *Ascalon*, and the island of *Cyprus*. It is as high as an *Orange-tree*, and never sheds its leaves; otherwise it is much like the *Privet*. Cyprus-tree.

Dudaim, see *Mandrake*. Dudaim.

THE *Fig tree* is known to every body. It has two sorts of fruit; that of the *spring*, which grows ripe, and that of *autumn*, which continues always green. The latter is called in *Latin*, *Grossus*, and in *Hebrew*, *Paggim*; which word is applied to all green fruits which are not ripe. The land of promise, which abounded with all sorts of excellent fruit, had in it many *Fig-trees*; and the Scripture, to express the profound peace which the Jews enjoyed, says, *Every one dwelt*; that is, refreshed himself under his *fig-tree*^c. *St. John* compares the fall of the stars to that of the green *figs*, at the beginning of winter^d. Fig-tree.

THE *Fir-tree*, *Abies*, is called in *Hebrew*, *Berosch*, and in *Greek*, *Elate*. But this *Greek* name is applied in the *Vulgate* to the trunks of Fir-tree.

^a *Isai. i. 8. English*, A garden of cucumbers.

^b *vi. 14.*

^c *1 Kings iv. 25.*

^d *Rev. vi. 13.*
all.

all other trees, as we see in the *Song of Songs*^a. The *Fir-tree* is well known to be very tall, strait, and to have few knots.

Flax. *Flax* is a plant of which the finest linen is made. *Cotton* is called in *Latin*, *Xilinum*, or *Flax of the wood*; because it is made of a wool which is found in the fruit of a certain tree. The Scripture no where speaks of *Cotton*.

Gourd. *Kikaion* is the name which the Scripture gives to the tree under which *Jonas* rested: And we have already seen, that some have taken it for *Ivy*. But S. *Jerome* very well observes, that the ancients translated it so only for want of a better term. Others explain it of the summer's *gourd*, which is a quick grower, and makes a shade. And *Pliny* distinguishes two sorts of *gourds*: Some, says he, *creep upon the ground*; others *raise themselves up, and they make cradles of them*. So that this plant might soon be large enough to cover the prophet. *Bochart* thinks that the *Kikaion* of the *Hebrews*, is the same with the *Kiki* of the *Egyptians*; and according to *Dioscorides*, it is a *Shrub*, which the *Latins* call *Ricinus*, because its seed resembles a little animal called in *Latin* *Ricinus*, which is a sort of little worm. The leaves of this *shrub* are like those of the *Plane-tree*. Rabbi *Kimki* says they grow fast, and that they planted them before their shops, for the sake of shade, and refreshing themselves under them.

Hay. *Hay*, in *Hebrew* *Chazir*, in *Latin*, *Fænum*, is taken for all sorts of herbs and grafs which grow in the plains, and are exposed to the sun and rain.

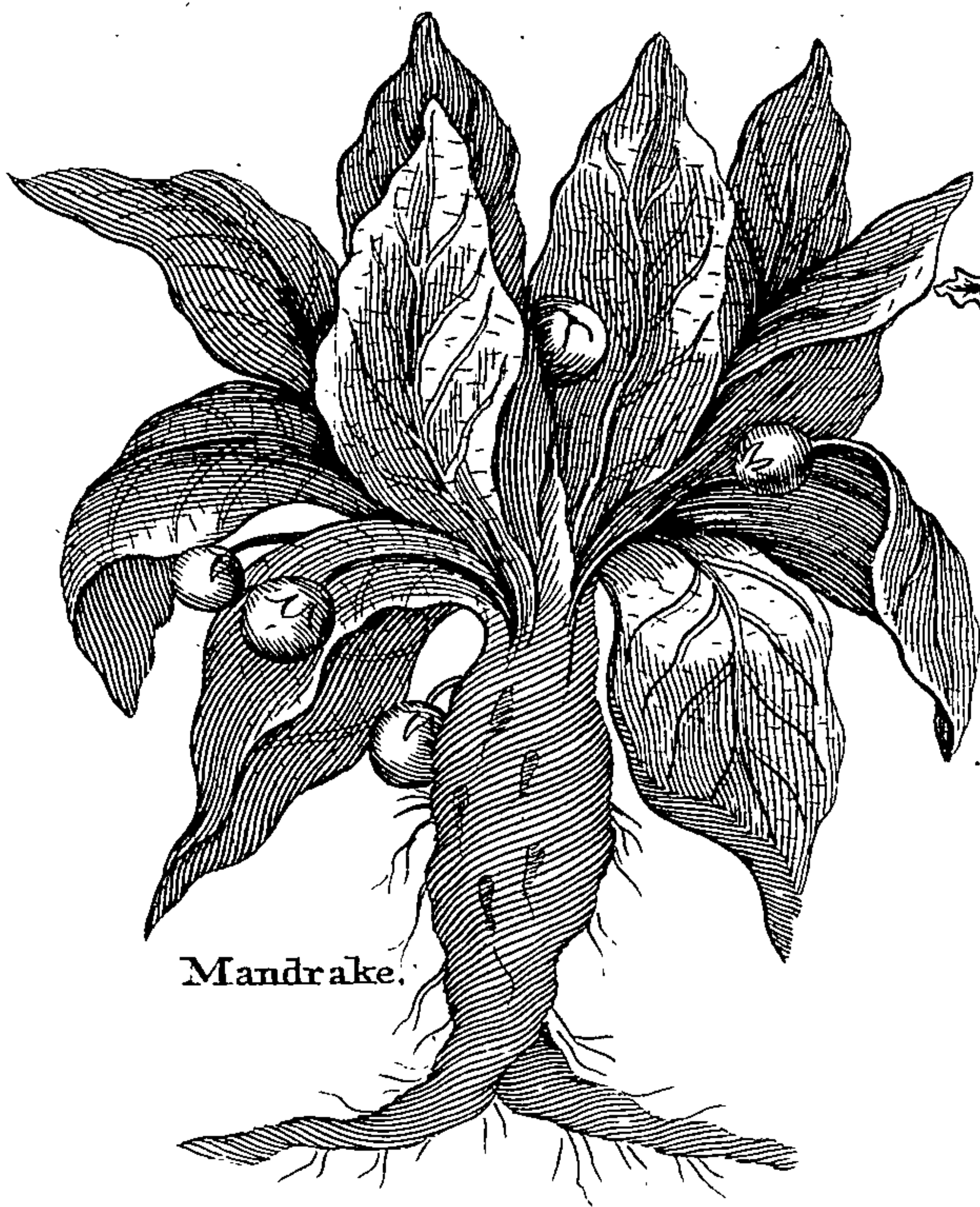
Hazel-tree. THE *Hazel-tree*, in *Latin* *Corylus*, in *Hebrew* *Luz*, is in the *Vulgate*, translated in *Genesis*^b by the word *Almond-tree*. It may be understood either of the common *nut*, or *filberd*.

Heath. *Heath* grows no where but in desert and uncultivated places. Which is the reason why *Jeremiah*, threatening the Jews with an entire desolation, says, *They shall be like the heath*^c *in the wilderness*.

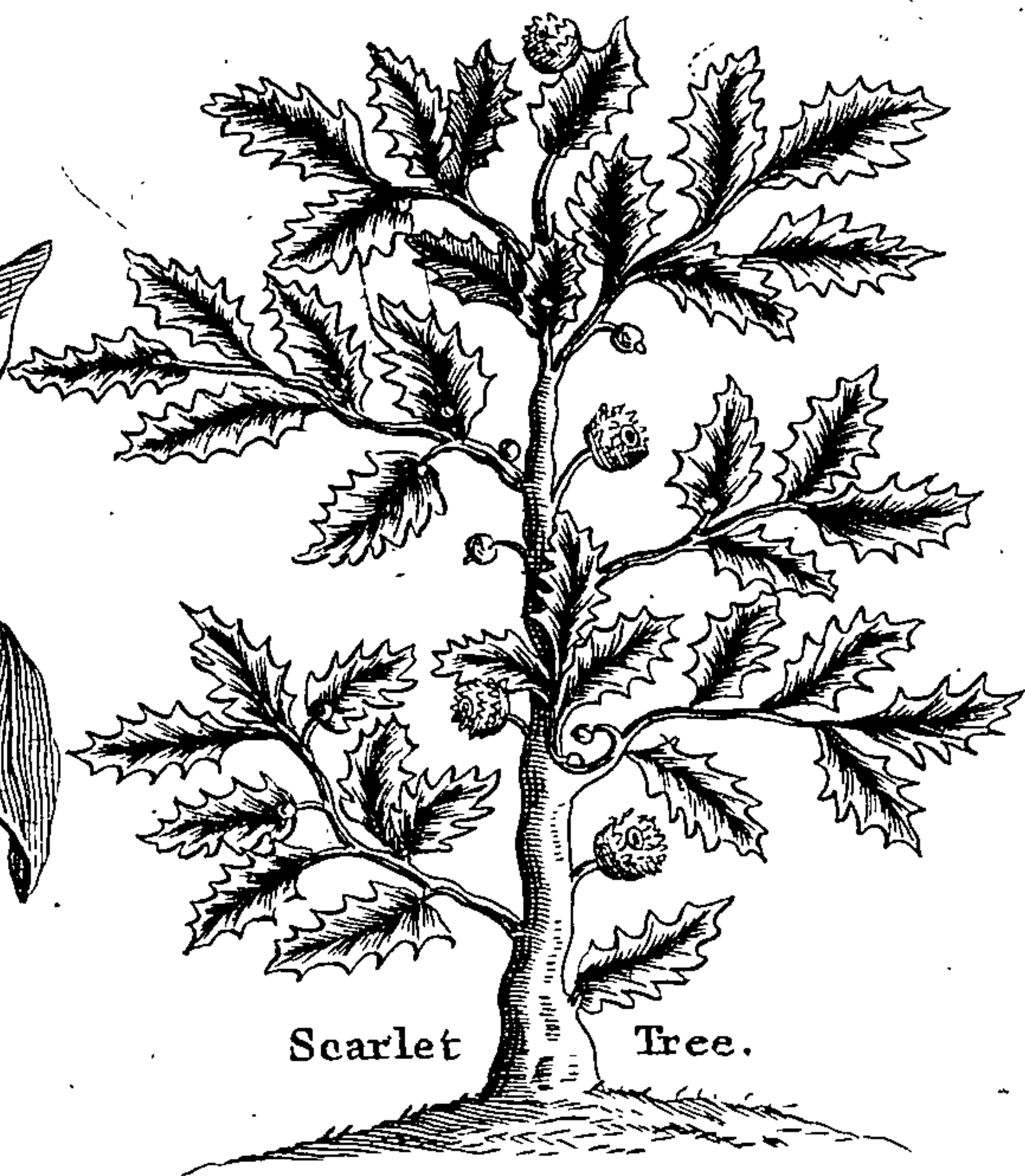
Holm-oak. THE *Holm oak*, in *Latin* *Ilex*, has a fine and thin bark, and its leaves are a little sharp and pointed: Otherwise it is like other *oaks*.

Hyssop. *Hyssop* is called in *Hebrew*, *Ezob*. It is not certain whether the *Hyssop* mentioned in Scripture be the same with ours; that is, whether it be an herb, or a tree. Its trunk must have been longer than that of

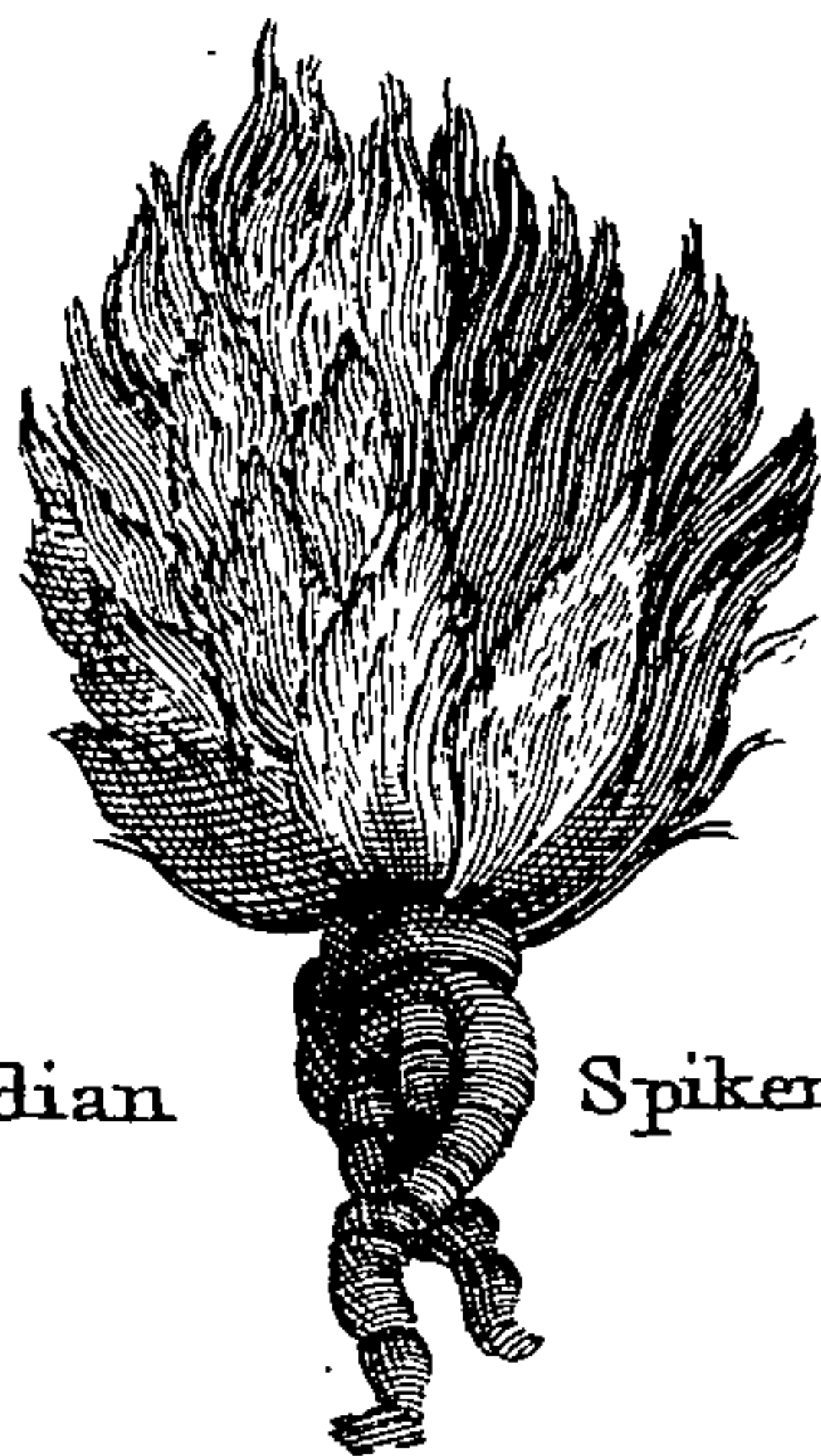
^a V. II.^b XXX. 37.^c XLVIII. 6.



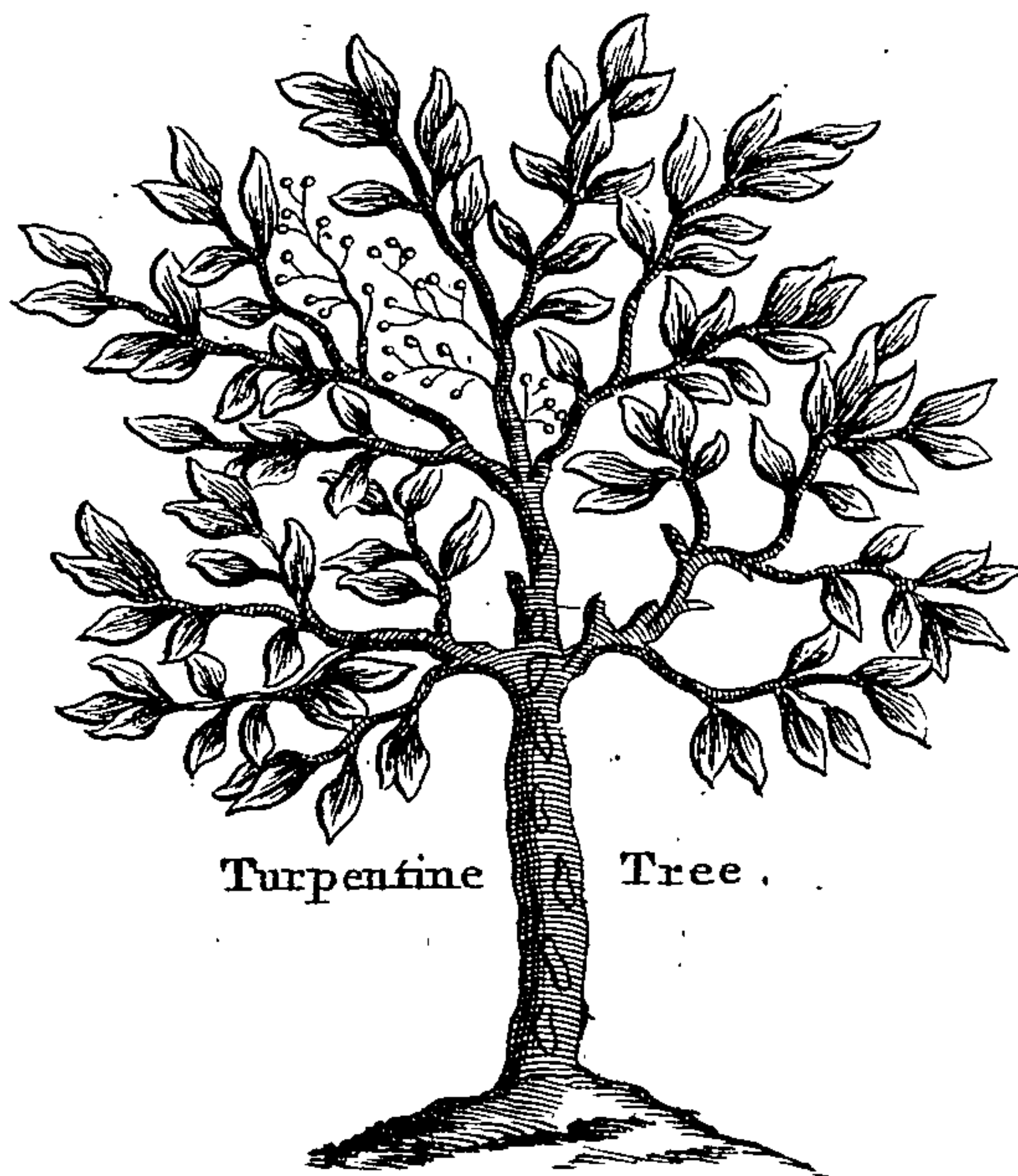
Mandrake.



Scarlet Tree.



Indian Spikenard.



Turpentine Tree.

an herb; since S. *John* says, that the soldiers put a sponge upon *hyssop*^a, to give JESUS CHRIST drink, whose cross was very high; and it is ranked among trees. The sprinkler with which the lepers were sprinkled, was made of *Cedar*, *Coccus*, and *Hyssop*^b. *Solomon*, who according to *Josephus*, has treated of all trees, is in Scripture said to have explained the properties of all plants, from the *Cedar* to the *Hyssop*: And *Cedar* is there opposed to *Hyssop*, in *The history of the kings*^c. But be that as it will, it is certain that the sprinklers with which they sprinkled the unclean, were made of *hyssop*: And that made *David* say, *O Lord, thou shalt purge me with hyssop, and I shall be clean*^d.

Ivy, *Hedera*, is a weak plant, which being unable to support it self, ^{Ivy.} clings to trees and walls. It is an *ever-green*, and some take it for the tree under which *Jonah* refreshed himself in the shade: But of that enough already.

THE *Juniper-tree*, in *Latin*, *Juniperus*, has prickles instead of leaves, ^{Juniper-tree.} but they are always green; and it is therefore very proper for green works. The *Juniper-tree* does not grow tall in *France*, but in the *East* it is large, and the Scripture says that *Elijah* lay and slept under a *Juniper-tree*^e. When they are large, and incisions are made into them, they will in the summer-time produce some rosin.

Lentils are a little reddish grain, which is reckoned among pulse. ^{Lentils.}

THE *Lilly* is of an admirable whiteness: Formerly that and the *Rose* ^{Lilly.} were thought the two most beautiful flowers. It was customary in *Palestine*, after their corn had been beaten out, and fanned, to lay it in heaps, and put *lillies* round them; from whence *Solomon* draws one of his comparisons in the *Song of Songs*. *Thy belly*, says he, *is like an heap of wheat set about with lillies*^f. The *common lilly* grows in *Palestine*, and other hot countries, naturally without any cultivation. Some think the *May-lilly* is *The lilly of the valleys*^g.

THERE are two sorts of *Mandrakes*; one of them is like *lettice*, ^{Mandrake.} only its leaves are streighter, and of a deeper green. It brings a fruit as big as a large filberd, or chesnut: And this is what is called, *The female Mandrake*. *The male* is stronger, and has larger leaves. Its fruit is round, and is like the yelk of an hen's egg. It has a strong smell, which is ^{Plate 26.}

^a xix. 29.^b Lev. xiv. 4.^c 1 Kings iv. 33.^d Psal. li. 7.^e 1 Kings xix. 5.^f vii. 2.^g Cant. ii. 1.

not disagreeable, and makes one sleepy. Its root is large, covered with hair, and divided in such a manner that it looks like thighs. It is said, the *Mandrake* is a love-potion. *Rachel* expresses, in *Genesis*^a, a great desire of having the *Mandrakes* which *Reuben* brought to *Leah*. We see in the *Canticles*^b, that the Jews carried *Mandrakes* in their hands, to smell them, as we do *oranges*. But I know not whether our *Mandrakes* be the same with those of *Palestine*. The *Hebrew* calls them *Dudaim*, which signifies, *beloved* and *cherished*. Some would have it that the *Mandrakes* were *black truffles*: But *Bochart* shews plainly that *truffles* come only in spring, whereas it was in the time of harvest that *Reuben* found the *Mandrakes*. Besides, *Mandrakes* have a smell which is perceived a great way from them, which *truffles* have not.

Mint. *Mint* is an odoriferous herb.

Millet. *Millet*, in *Latin*, *Millium*, takes its name from the multitude of its seeds.

Mulberry-tree. THE *Mulberry-tree* buds the latest of any tree. It seems to be afraid of exposing its leaves and flowers to the rigour of the winter. And therefore *David* says, that *the locusts devoured their fruit, their vines were destroyed with hail, and their mulberry-trees with the frost*^c. Its fruit when ripe is spotted with a bloody red. King *Antiochus*, in the battle which he fought with the Jews, ordered cloaths dyed with ripe mulberries, and red grapes, to be shewn to the elephants, to provoke them to fight^d. It is a colour which puts those beasts in a great rage.

Mustard. *Seneve*, or *mustard*, is so stinging a seed, that it makes those weep who eat it. It is called *the least of all seeds* by JESUS CHRIST^e; it was thought to be so in *Judea*; and indeed its smallness is surprizing, if it be compared with the plant it produces.

Myrtle-tree. THE *Myrtle-tree* with us is but a ligneous plant; but in the hot countries it is a little tree. It is very agreeable, always green, and gives a smell. The Gentiles consecrated it to *Venus*. They made a sweet smelling oil of it, with which *Esther* is said to have perfumed her self, before she presented her self before *Ahasuerus*. The Jews adorned the doors of their houses with *Myrtle-branches*, on the feast of the dedication of the

^a xxx. 14.

^b vii. 13.

^c Psal. lxxviii. 47, 48.

^d 1 Mac. vi. 34.

^e Mat. xiii.

temple^a; and *Isaiah*, in order to express an happy change to the Jews, says, that *instead of the brier, shall come up the Myrtle-tree*^b.

THE *Nut-tree* and its fruit is too well known to need any thing to be said of it. There are several sorts of them; and this name is given in general to all trees, whose fruit is covered with a very hard shell.

THE *Oak* is a common tree, and there are several sorts of them. Oak.

THE *Olive-tree* is of two sorts, *manured* and *wild*. The *manured Olive-tree* bears olives, which when they are ripe, turn black, and are fit for making oyl. And this oyl of *olives* is of great use; it strengthens the limbs, and it asswages pains. *David* says, that God gave it to man, *to make him a cheerful countenance*^c; and in another place opposing himself to the wicked, whose fate is misery, he adds, *But I am like a fruit-bearing olive-tree in the house of God*^d. And thus *Hosea* compares the glory of the righteous to an *olive-tree*^e.

POT-HERBS, and others which are sown, are called in *Latin*, *Olus*, Olus. a word which is of a very extensive signification. *Mint* and *Rue* are called by this name in the Gospel^f.

THE *Palm tree*, in *Latin* *Palma*, took its name from the resemblance its flat head and spreading branches bear to the *palm* of the hand. Palm-tree. The *Greeks* call it φοῖβιξ, from *Phœnicia*, which abounds with this sort of trees. There are some in *Italy*, but they are barren. In the southern parts of *Spain* they bear fruit, but it does not ripen there. Even those of *Africa* bear *dates* which will not keep. There is no country which has more, or finer *Palm-trees* than *Judea*; and therefore a *Palm-tree* is the emblem of that country. In the medals of *Vespasian* and *Titus*, there is a *Palm tree*, and a disconsolate woman sitting under it, with these two words, *JU D. CA P.* That is, *Judea subdued*. The temple was all over adorned with branches of *Palm-trees* which were represented on it. One of the properties of this tree is, that it rises in spite of any pressure that may be made upon it, to pull it down; and its leaves are always green^g; which is without doubt the reason why the *Palm* is the reward of victory. It imports both the courage of the conquerour, and the du-

^a Nehem. viii. 15.

^b lv. 13.

^c Viz. by anointing himself with it. Psal. civ. 15.

^d Psal. li. 10. Vulg.

^e xiv. 6.

^f Luke xi. 42. Vulg.

^g And it never sheds its leaves as

other ever-greens do, but always continues to have the same leaves it had at first. De Taber. l. 5. c. 5. §. 6.

ration of his glory. Thus *David* says of the righteous man, *He shall flourish like a palm-tree*^a; and in the *Revelations*, the martyrs who have triumphed over the tyrants, are cloathed in white robes, and *carry branches of palm-trees in their hands*^b. The head of the spouse, according to the *Vulgate*, is like the branches of a *Palm-tree*^c. The *Greek* indeed barely calls it *Elate*; which, as has been observed, is a general word which is applicable to all sorts of trees: But the *Vulgate* has thought fit to confine it to *Palm-branches*; and naturalists say, that there are in the *Palm-branches* some little sprigs which cover the fruit, which are properly called *Elate*. The *Hebrew* has it, *His hair is curling and white*.

Papyrus. *Papyrus* is a plant like our reeds, or bulrushes, which grows in the marshes of the *Nile*. The ancients stripped off very thin membranes from the leaves of it, upon which they wrote; and the name is continued down to the *Paper* we now use, though very different from that of the ancients. They also, according to *Pliny*, made floops and barks of this *Papyrus*; which is confirmed by *Isaiah*. *Wo to the land which maketh a noise with its wings, which is beyond the rivers of Ethiopia, which sendeth its ambassadors upon the waters, in vessels of Papyrus*^d. Another version indeed [as it is in the *English* one] has it, *In vessels of bulrushes*.

Pine. THE *Pine* is as well known as any tree.

Plane. THE *Plane* gives a delightful shade, and is planted for that purpose. Its leaves are large, and its branches extend a great way. It loves to be near the water; and therefore wisdom compares her self to a *Plane planted by the water-side*^e. *Ezekiel* reckons it among the great trees^f. It is called in *Hebrew* *Armon*, which the *LXX.* render *Elate*, in this passage of *Ezekiel*, which, as we have observed, is a very general word: But they translate it in *Genesis*^g, a *Plane-tree*, as the *Vulgate* does. The *Hebrews* will have it that *Armon* signifies a *Chestnut-tree*.

Pomegranate-tree. THE *Pomegranate-tree* is a sort of apple-tree, and is therefore called *Malus*. But because there are great quantities of them in *Africa*; in order therefore to distinguish it from the common apple-tree, it is called *Malum punicum*. The inside of a *Pomegranate* is full of seeds, which are of a bright red colour; and therefore the bridegroom compares the

^a Psal xcii. 12.

^b vii. 9.

^c Cant. v. 11. In the English it is, His locks are bushes.

^d xviii. 2. *Vulg.*

^e Eccles xxiv. 14.

^f xxxi. 8. *Vulg. Eng.* Chestnut-tree.

^g xxx. 37.

vermillion of his bride to an open *Pomegranate*^a. The *Hebrews* call it *Rimmon*. It is a very useful tree; they make a drink of its fruit: Its flower, which is called *Balauste*, is of use in painting. They make a sort of leather of the bark of it; and its seed and root are used in medicines. All which uses gave occasion to *Bochart* to believe that the idol *Rimmon* took his name from the *Pomegranates*^b. They formerly made little bells in the shape of *Pomegranates*, and such as they were the *Pomegranates* which were at the bottom of the High-priest's robe^c.

Pomum is a general term which is applicable to all sorts of fruit that *Pomum* trees bear; but *Pomme* with the *French*, [or *Apple*, as we call it] is the fruit of the tree which the *Latins* call *Malum*.

THE *Poplar* is a tall-bodied tree; and is of two sorts. The *white*, *Poplar*, whose leaves are of a whitish colour, and are always trembling; whence the *French* call it *Tremble*: and the *black*, which has not so beautiful a head as the other, nor do its leaves always shake.

In the history of *Susanna* two trees are mentioned, whose *Greek* *Prinus* names are preserved in the *Vulgate*. The one is called *Prinus*, which is a sort of *Oak*, and the other *Schinus*, which is a *Mastick-tree*. There are many of the latter in the isle of *Chios*, and there distills a gum from them which is called *Mastick*. *Daniel* having caught *Susanna's* accusers in their own talk, by asking them separately under which tree they had surprized her, drew reproaches to their confusion, from the very names of these trees. But as the allusion is founded upon the *Greek* names, *Julian Africanus* from thence inferred, that this history could not have been written by *Daniel*. To which *Origen* answered, that the interpreter had in order to preserve the force of the originals, changed the names of the trees, and had sought out such names instead of them, as had the same allusions as the original ones had, which were lost. These two terms, *Prinus* and *Schinus* are *Greek* words latinized: The *Latins* have no trees which they call by those names.

Pulse, *Legumen*, is a word which signifies all those fruits of the earth *Pulse*, which are easily dressed, (and are very wholesome,) exclusive of the grain with which we make bread. They have always been the food of sober and temperate persons; and therefore *Daniel* and his companions desired the eunuch, who had the care of them, to give them nothing but;

^a Cant. iv. 3.

^b 2 Kings v. 18.

^c Exod. xxviii. 34.

Pulse to eat^a. And it may likewise be said, that they were afraid lest any blood should have been mixed with the meat which was served up at the king's table; and lest they should by that means violate the law, which forbade the eating of blood.

Ram-
thorn.

THE *Ram-thorn*, which the *Hebrews* call *Athadh*, and the *Latins* *Rhamnus*^b, is a white bush which extends its branches in strait, and not crooked lines, as other bushes do. It bears a little fruit, which when it is ripe turns black. The Scripture seems to understand by the name of this shrub, all sorts of thorns, which easily take fire.

Reeds.

THE *Reed*, *Arundo*, is a very weak plant, and bends with the least breath of wind. *To rest upon a reed*^c, is in Scripture-language, to put ones confidence in a frail thing. It grows only in deserts and watery places; and therefore *beasts of the reeds* are *wild beasts*. *Isaiah*, to express the admirable sweetness of JESUS CHRIST's temper, says, *He will not break a bruised reed*^d. Now nothing is more easily broken than a reed.

Roses.

Roses are in all our gardens, as well as *Rue*.

Rue.

Saffron.

Saffron, in *Latin* *Crocus*, bears a blue flower; and has a sort of yellow fibres in the middle of it, which give a very strong smell. It is good for the heart. The gardens of the spouse^e in the *Canticles*, had a great many of these plants in them. They make a colour of this flower, which is partly yellow and partly red. *Qui nutriebantur in croceis*, says *Jeremiah*^f, *amplexati sunt stercora*; that is, *They who wore cloaths of a bright yellow colour*. The *Hebrew* signifies *scarlet cloaths*, which was the common habit of kings. And the meaning therefore of the prophet is, that they who were in the greatest employments, would change their habits, and consequently their condition.

Saliunca.

Saliunca is a plant very like our *lavender*. It is very low, and therefore the *Latin* interpreter makes use of this name in *Isaiah*, to express a word which in the original signifies only a low plant. *Instead of the thorn*, (*Saliunca Vulgate*) says *Isaiah*^g, *shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree*. The *Hebrew* word, I say, signi-

^a Dan. i. 12.

^b Judges ix. 14. *Vulg. Eng.* a bramble.

^c Isai. xxxvi. 6.

^d xlii. 3.

^e iv. 14.

^f Lam. iv. 5. *Vulg.*

^g lv. 13.

fies a *bush*, in *Latin*, *vepretum*, or *virgultum*; and I believe St. *Jerome* preserved the word *Saliunca*, in view to these lines of *Virgil*:

Lenta salix quantum pallenti cedit olivæ,

Puniceis humilis quantum salionca rosetis.

THE *Vulgate* preserves the word *Borith* in *Jeremiah*^a, and in *Mal'a*. Saltwort. *chi* translates it by *the fuller's herb*^b. It is called in *French*, *Soude*, i. e. *Saltwort*. It is used by burning it, and making a lye of its ashes, which being mixed with water, there comes off an oyl with it which they boil, and make into a salve. The fullers who whiten stuffs, often make use of it. St. *Mark*, to express the whiteness of the habit, in which JESUS CHRIST appeared at the transfiguration, says, that *no fuller on earth can make it whiter*^c.

THE *Scarlet-tree*, in *Latin* *Coccum*, or *Coccus*, bears a fruit full of *Scarlet-berries*, like lentils. In which berries are found worms, of whose blood^{tree.} the *scarlet* colour is made. The word *Coccus* is in Scripture sometimes taken for the tree it self, (as in *Leviticus*^d, where it is commanded that the lepers shall be sprinkled with the blood of the sparrows, with a nosegay made of *Hyssop*, *Cedar*, and *Scarlet*;) and sometimes for the berries which contain the *Scarlet*. The *Hebrew* gives it two names, *Tholaath*; that is, *a little worm*, (for the reason already given) and *Schani*. This last word may be derived from a verb which signifies *to repeat*; from whence the *Vulgate* derives it, and calls it, *Scarlet twice dyed*^e, which is the most beautiful colour, and the most valuable. But some authors derive it from a verb, which signifies *to sharpen*, and pretend that the plant which bears scarlet berries has sharp leaves. Our *Holm-tree*, which has sharp leaves, and red berries, is somewhat like the *Schani* of the *Hebrews*. Plate 26.

Shittim-wood is that of which the Scripture says, the ark was built. *Shittim-wood.* Interpreters render the word, *incorruptible wood*; which is applicable to the *Cypress*, *Cedar*, *Box*, and several other trees.

Spikenard is both an *herb* and a *shrub*; and both produce leaves like ears of corn: For which reason it is called *Nardus spicata*, *eared Nard*, or *Spikenard*. A name which is also given to *Lavender*, of which they make the oyl of *spikenard*. *Spikenard* it self produces an exquisite per-

^a ii. 22. *Eng.* Sope.
Exod. xxv. 4.

^b iii. 2. *Eng.* Fuller's Sope.

^c ix. 3.

^d xiv. 6. *Vulg.*

Plate 26. fume; and to distinguish the tree from that which is mixed, it is called *Pisticum*, a Greek word which is derived from another which signifies, *Faith*, or *Fidelity*. The Scripture often speaks of *Spikenard*, as of a precious perfume^a.

Syco-
more.

THE *Sycamore*, which is a sort of *Egyptian fig-tree*, is a large tree. *Zachæus* climbed up upon one to see JESUS CHRIST pass by^b. *Judea* was full of them. *Isaiah* makes the *Samaritans* speak thus, *The bricks are fallen down, but we will build with hewen stones. The sycomores are cut down, but we will change them into cedars*^c. What this arrogant language means, is easily understood. The fruit of the *sycamore* does not hang upon the branches, but immediately upon the trunk. It is very disagreeable, and they give it to heifers. *Amos* in his humility says, *I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore-fruit*^d.

Thistle.

THE *Thistle* is known to every body. It grows in fallow ground, and often in that that is plowed, where it choaks the good grain. It was an effect of God's cursing the earth, in punishment of the sin of man. Thorns also and thistles, says God to *Adam*, shall it bring forth to thee^e.

Turpen-
tine-tree.

THE *Turpentine-tree* is a very beautiful one, and very common in *Syria* and *Palestine*. Its leaf resembles that of a *laurel*, and its flower is like that of an *olive*. Its buds, which are at first green, afterwards grow red, and are black when they are at their maturity. From this tree distills the *turpentine*, which has so good a smell, and is so much esteemed. *Isaiah*

Plate 26. describing the agreeable change which would happen to the *Israelites*, says, *She who was left desolate in the midst of the earth, shall be multiplied, and there shall yet be a tything in her; she shall return unto the Lord, and shall appear in glory, as the Turpentine-tree, and the Oak which spreads abroad her branches*^f.

Solomon's fleet brought to *Judea* from the *Indies*, some sorts of wood which the original text calls *Algummim* and *Almugim*^g, of which they made musical instruments; which *Hebrew* words shew that these sorts of wood will not grow rotten. St. *John* in the *Revelations*^h places what he calls *ligna thyina*, [Eng. *Thyine-wood*] among precious merchandises;

^a Mark xiv. 3. ^b Luke xix. 4. ^c ix. 10. ^d vii. 14. ^e Gen. iii. 18. ^f vi. 12.
^g 3. *Vulg.* ^h 1 Kings x. 11. ⁱ xviii. 12.

which,

which, I believe, is what led the *Latin* interpreter to make use of this expression in translating these words. *Pliny* speaks of a tree which he calls *Thya*; and these were certainly odoriferous sorts of wood, like those which to this day are brought from the *Indies*.

THE *Hyacinth*, or *Violet-tree*, is a *Spring-violet*, of a deep violet-colour. Violet. The word is also sometimes taken for the colour it self. The Scripture often speaks of it. It derives its name either from the flower I have just mentioned, or from a precious stone called a *Jacynth*, or *Hyacinth*, which is of a deep violet-colour.

Wheat, *Vetches*, *Vines*, and *Nettles*, are too well known to detain Wheat. us.

THE *Wild-vine* is in *Latin*, *Labrusca*. God complains that when he Wild-vine. had cultivated his vineyard with all possible care, and expected that it should bring forth very good grapes, it brought forth *wild grapes*^a.

THE *Willows* are very quick growers, and are usually planted by the water-side. Willow. It was upon these the Jews hung their musical instruments in the time of the captivity. And *Isaiah*^b, to express the ease with which God pours out his blessings upon the righteous, says, *They shall spring up as among the grass, as willows by the water-courses*.

THE *Latin* word *Lignum*, which signifies *Wood*, is sometimes taken Wood. in Scripture for a tree, as in the first *Psalms*^c: *And he shall be like a Wood, tanquam lignum*; that is, *like a tree planted by the water-side*.

Wormwood is an herb well known for its bitterness; which the Scri- Worm-wood. pture applies different ways. Thus for instance, God threatens *to feed his people with wormwood*^d; that is, to chastise them for their iniquities, with the most bitter punishments: And this is the reason why *St. John* says, that the star, whose fall was to fill all things with bitterness, was called *Wormwood*^e.

THE *Zizania* are only mentioned in the Gospel^f. We cannot ex- Zizania. pressly tell whether it be *Darnel*, or what other herb it is. But this is certain that it is a weed, and choaks the good seed.

I SHALL conclude this chapter with explaining what *St. Jude* means by *trees of Autumn*^g. The *Greek* word properly signifies the end of

^a *Ifai.* v. 2.

^b *xliv.* 4.

^c *V.* 3. *Vulg.*

^d *Jer.* ix. 15.

^e *Rev.* viii.

II.
eth. Eng.

^f *Matth.* xiii. 25. *Eng.* Tares.

^g *V.* 12. *Vulg.* Trees whose fruit withereth.

autumn ; and this apostle speaks of trees which flourishing in that season, cannot bear good fruit, because the winter prevents its ripening. So that they can be only beautiful in appearance ; may have leaves and flowers, but no fruits. And such are all seducers. The apostle calls them *twice dead*, because the effort these trees make out of season, exhausts their strength, and kills them.

BUT I must add a word or two about the trees of *Pentapolis*, where formerly *Sodom* stood. There are few grow there, and such as do, bear a fruit which is beautiful in appearance ; but, according to *Josephus*, is no sooner gathered, but it turns to ashes and smoak. These are remains of that terrible conflagration which consumed this infamous city. And the author of the book of *Wisdom* seems to allude to this miracle^a ; for what is in the *Vulgate*, *Trees which have not a regular time to bear*, is in the *Greek*, *Trees which bear imperfect fruits* : And he is speaking of the trees in the neighbourhood of *Sodom*.

^a x. 7.



CHAP. IV.

Of Precious Stones.

IT is very difficult, not to say impossible, to know exactly the names of all the precious stones which are mentioned in Scripture. The Jews themselves acknowledge it, and the differences of the ancient interpreters, who have translated the *Hebrew* names, every one according to his own fancy, sufficiently shew it. And therefore the main business of this chapter shall be to discover what those precious stones were, which were in the high-priest's pectoral ; for some few only excepted, all that are mentioned in Scripture, were in this ornament. And I shall mention only such things as appear to me to be nearest the truth. In general it may be observed, that the two things which make precious stones so much sought after, are their scarcity, and the matter of them. The more hard, clear, and free from stains they are, the more valuable they are.

THE

THE high-priest's pectoral was a piece of embroidery of ten *French* inches square, enriched with twelve precious stones, placed three and three, on each of which was written the name of one of the tribes. *Moses* himself sets down both the order and names of these precious stones; but he neither distinguishes their colours, nor gives any account of their properties: Perhaps because it was of little importance to the Jews to know them, or because the bare naming them was sufficient to make them known, since they were exposed to the sight of all the world. There is a tradition among the Jews, that each stone was of the same colour with the standard of the tribe whose name it bore. But I treat more at large of this in my work *upon the temple of Jerusalem*^a, in speaking of the tabernacle, and every thing that was appointed for the worship of God. Nor shall I here detain the reader with an account of the wonders which some authors vent about the properties of these precious stones. If they are not fictions, there is at least very little solidity in them. I shall only endeavour to find out what *Greek* and *Latin* names answer to the *Hebrew* ones, which *Moses* has given to these stones.

St. *John* speaks of twelve precious stones in the *Revelations*^b, and names them; and if it were certain that he had had those of the high-priest in view, and followed the same order in naming them as *Moses* had done, the thing were easy: But he reverses that order, and does not appear to allude at all to the pectoral. And it is the same thing as to the passages in *Ezekiel*^c; for as St. *Jerome* very well observes, *If we compare both the precious stones and their order, in Exodus, and in the Revelations, in Isaiah and in Ezekiel, we shall not be at a loss to find out the differences which confound both commentators and readers.*

It is indeed granted, that an error in this case is a very slight one; but still whoever does err, is guilty of what it is always good to avoid. And I shall therefore borrow what assistance I can in this matter from *Braunius*, who has written an accurate treatise *upon the habits of the high-priest, and other Hebrew priests*; and shall begin with giving the names of these twelve precious stones, according to the order in which they were placed upon the High-priest's pectoral. In the

First rank were, 1. ODEM. 2. PITHAH. 3. BAKEKET.

In the Second, 4. NOPHEC. 5. SAPHIR. 6. JAHALON.

^a *De tabern. lib. 3. c. 8. § 4.*

^b xxi. 19, 20.

^c Chap. i.

In the Third, 7. LESHEM. 8. SCHEBO. 9. ACHLAMA.

In the Fourth, 10. TARSCHISCH. 11. SCHOHAM. 12. JASPEH.

Odem. 1. *Odem*^a. The first consonant of this word is *Alêph*: So that the root is *Adam*; and therefore *Odem* may signify a *diamond*; which is commonly called *Adamas*, an *Adamant*. This etymology differs much from the account given of it in the *Vulgate*, which derives this word from the *Greek*; and it is pretended, that it signifies *Invincible*, because no art we can find, can break it; and this is what *Pliny* says of it; but our jewellers are not of that opinion. And if without laying any stress upon the likeness of the words *Odem*, *Adam*, and *Adamas*, we enquire into the signification of them, we shall find that *Adam* signifies *to be red*, which has given occasion to the *Greeks* to translate it by the name of *Pyropos*, and to the *Latins*, to call it *Sardius*, which we call a *Sardonyx*. There are several sorts of them: The *male Sardonyx*, which is of a deep red; the *female Sardonyx*, which is of a bright red; and the *Cornelian*, which is of a pale red. And it is pretended, that the *Sardonyx* took its name from *Sardinia*, where it is found; or from its resemblance to a fish called *Sardius*, which when salted is red like a salmon. But *Braunius* derives the word from *Sered*, which in *Hebrew* signifies the red colour. And it is thought that this was the colour of this stone; and the proof that is given of it is, that it is said in the *Revelations*^b, that *the face of him that sat upon the throne, was like a Sardonyx*; which the ancients explain of God in his anger; *whose face, say they, is then like fire*.

Pithah. 2. *Pithah*. All interpreters agree with *Josephus*, the LXX. and the *Vulgate*, in explaining this of the *Topaz*: But it is the unanimous opinion of the ancients, that the *Topaz* was green, and much of a pear-colour, or as others, of a glass-colour, which is a sort of green. And the Rabbins also agree that the *Pithah* was of a green-colour. It is called *Cusch* in the book of *Job*^c, and it is well known that *Arabia* was called *Cusch*; and authors agree that there is in *Arabia* an island formerly called *Chitis*, which is now called *The isle of Topaz*, either on account of the great quantity of these precious stones which are brought from thence; or else perhaps the island might give the *Topaz* its name. But however that

^a Exod. xxviii. 17. Eng. A Sardius.
Ethiopia.

^b iv. 3.

^c xxviii. 19. Eng. The topaz of

be, it is certain our *Topazes* are different from those of the ancients; for ours are all of a gold-colour.

3. *Bareket*^a, according to the LXX. *Josephus*, and the *Vulgate*, is ^{Bareket.} an *Emerald*. One of the properties of the *Emerald* according to *Pliny*, is, that it gives a fire which neither flambeaux, nor the sun it self can put out: And thus the name which *Moses* gives it, signifies *to sparkle*, or *to glitter*. The *Emerald* is green, but there are several sorts of them. S. *John* in the *Revelations* compares the rainbow to an *Emerald*^b, because green is the predominant colour in it; and *Pliny* observes that this stone is in perfection when it is of the colour of the sea. But in the same place of the *Revelations* where the throne of God is described, S. *John* puts three precious stones into the rainbow; the *Emerald*, which is of a green colour, the *Sardonyx*, which is red, and the *Jasper*, which is of a sky-blue. And S. *Jerome* pretends that this *Jasper-stone* in the *Revelations*, is the same which is called in *Exodus* *Jaspeh*, which we shall examine into hereafter; but must observe here, that it is certain from this passage, that this stone must have been of a blue colour.

4. *Nophec*^c is, according to both the *Greeks* and *Latins*, a *Carbuncle*.^{Nophec.} It has the brightness and colour of a flaming coal, which has given it its name in the *Greek* language as well as the *Latin*. The most beautiful of them must, according to *Pliny*, have pretty much of the *Amethyst*, which is of a violet-colour: The *French* call them *rubis*. It is proper to observe, that in that passage of the *Revelations*, where S. *John* speaks of a precious stone which he calls *Chalcedonius*^d, it ought to be read *Carcedonius*; that is, of *Carthage*: For, there is not one word said of the *Chalcedon* in the ancient authors; but they often speak of the *Carcedon*, which is a sort of *Carbuncle* which had its name given it from its being brought from *Carthage*, which is called in *Greek* *Carcedon*. The copists might easily mistake *Chalcedonius* for *Carcedonius*. There is also a third sort of *Carbuncle* which is called a *Granet*, because it is like the seed of a pomegranate.

5. THE *Sapphire* has preserved its name in all languages. It is of a ^{Sapphire.} blue-colour, according to *Pliny*, and the Scripture agrees with him in it, as appears from that passage in *Exodus*^e, *And they saw the God of It*;

^a Eng. The Carbuncle.

^b iv. 3.

^c Eng. An Emerald.

^d xxi. 19. *Vulg.*

Eng. A Chalcedony.

^e xxiv. 10.

rael, and there was under his feet, as it were a paved work of sapphire-stone, and as it were the body of heaven in his clearness. And *Ezekiel*^a also compares heaven, which he calls, *The throne of God*, to a *Sapphire*. And the *Sapphire* is also compared in Scripture to veins full of blood, dispersed all over a very fair body, which we know appear to be of a deep blue, and look very beautiful: To which, as *Braunius* ingeniously observes, *Jeremiah*^b does without doubt allude, when describing the *Nazarites*, he says, *They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire*: For this is a description of a fine body which is fair, and full of veins, which are full of blood. And there is a passage in the *Canticles*^c, which is very like this. The spouse says of her beloved, that *his belly is as bright ivory overlaid with sapphires*: That is, the whiteness of his skin was heightened by his veins which were of the colour of *Sapphires*. There is a sort of these stones which has sparkles of gold intermixed with the colour of them; but they are not so bright as the others, and cannot be cut. *Job* seems to speak of them, when he says, *Its stones are sapphires, and its earth gold*^d. The *Hebrew* has it, *Its stones are sapphires, its dust is gold*.

Jahalon.

6. *Jahalon*^e *Josephus* will have to be the *Sapphire*; but the *LXX.* and *Vulgate* take it for the *Jasper*; and *Braunius* explains it of the *Diamond*. His reasons are, *First*, That it is by no means probable, that the *Diamond*, which is the most beautiful precious stone, should have no place in the high-priest's pectoral; which it has not, if *Jahalon* does not signify a *Diamond*. And *Secondly*, That the etymology of it shews it to be the *Diamond*. The word *Jahalon* comes from a verb which signifies *to break in pieces*. Now it is well known, that the *Diamond* easily breaks all other precious stones, though it is itself easily broken to pieces with a hammer. And nothing therefore is less true, than what the ancients believed, namely, that the anvils upon which *diamonds* were laid and struck with violence, flew into pieces, while the *diamonds* continued whole. And *Braunius* brings likewise another proof, to shew that the *Diamond* could not be unknown in the time of *Moses*; which is this: It is certain, says he, that the precious stones which the high-priest wore were engraven, they had each of them the name of one of the tribes upon it; and there is no such thing as engra-

^a i. 26.
Diamond.

^b Lam. iv. 7.

^c v. 24.

^d xxviii. 6. *Vulg.*

^e Eng. A

ving any precious stone but with a *Diamond*, or *Diamond-powder*. But this argument is not without an answer. The antients had a powder called *Semir*, with which they polished and engraved their precious stones. We shall speak of it a little lower. The authors who mention it, do not speak of it as if it were a *Diamond*. *S. John*, when he reckons up the precious stones, wherein he seems to allude to those of *Aaron*, says nothing of the *Diamond*; and it may therefore be doubted whether *Jabalon* be that stone. And I as little think it to be the *Jasper*, which can be nothing but the *Jaspe* of *Moses*.

7. *Lefchem*^a is the name of a precious stone, which we no where find Lefchem. but in the description of the pectoral. Interpreters take it for the *Lynx-stone*, or the *Lyncurius*. It is said, that the urine of the lynx forms a precious stone in the earth; but this has all the appearance of a fable. Some think it is *Amber*, and the *Latins* call it *Ligurius*, because they thought it grew in *Liguria*; but *Braunius* will have the *Lefchem* to be the *Jacynth*, which derives its name from a flower, of whose colour it is. *S. John* indeed speaks of the *Jacynth*, and if he alluded to the stones in the pectoral, the *Lefchem* can be nothing but the *Jacynth*. There are of them of several colours; the most common ones are of a gold-colour, very like that of amber.

8. *Schebo* is no where mentioned but in *Exodus*. Interpreters translate Schebo. it the *Agate*. They are very common stones, in which nature seems to divert her self with the different things she imprints upon them. Their *Hebrew* name may be derived from *Akud*, which signifies *speckled*. *Braunius* thinks the *Schebo* is the *Beryl* of *S. John*. The *Beryl* is green, but there are some of them which incline to the gold-colour, and are not so bright as the others. They are always cut with six angles, to give them the greater life.

9. *Achlama* is taken for the *Amethyst*. *Pliny* says it is a violet incli- Achlama. ning to a wine-colour. The *Greeks* call it *Amethyst*, from a pretended quality they attribute to it, of guarding against drunkenness. *S. John* names the *Amethyst*, and it is most probable that it is the *Achlama* of *Exodus*.

10. *Tarschisch*^b is translated by the LXX. the *Chrysolite*, when they Tar-
schisch. speak of the pectoral: But in other places they render it the *Carbuncle*. From whence it appears that these interpreters were not very sure of their

^a Eng. *A* Ligure.

^b Eng. *A* Beryl.

having the true names of these stones; unless it be rather said, that the *Pentateuch* and the rest of the Bible were not translated by the same persons. This is the stone which S. *John* calls the *Chrysolite*, if he had any view to the pectoral of the high-priest. Its name it self shews its colour; it inclined to a gold-colour, and is what we call a *Topaz*, which is very different from the *Topaz* of the ancients which was green, as has been shewn. The word *Chrysolite* may indeed have been a general name applicable to all precious stones, which inclined to a gold-colour: But that does not imply that it was not given to such particular ones, as having no other colours mixed with it, shine like pure gold. There are some passages in Scripture which seem to prove, that this was the true colour of the *Chrysolite*. *Then I lift up mine eyes, and looked, says Daniel^a, and behold a certain man cloathed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the Chrysolite^b, (the Hebrew has it, like the Tarschisch) and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brasse.* By all which *Daniel* means nothing more than this, that all the body of him who appeared to him, was like the purest and best polished gold. And the same thing is also proved by the *Canticles^c*, *His hands are like balls of gold, and are full of Tarschisch*: That is, the multitude of precious stones he has upon his fingers, make his hand look like one ball of gold: And these stones must therefore have been of a gold-colour.

THE word *Tarschisch* is, according to some, one of those names which was given to the sea, as has been observed; and this gave occasion for the conjecture, that the stone we are speaking of, was of the colour of the sea. But I rather think it the name of a country. It is certain that in *Solomon's* time there was a country in the *East* which was called *Tarschisch*, from whence that prince's fleet brought a great deal of gold, and other very precious merchandizes. And perhaps it was from thence that the *Chrysolites*, which were of the colour of gold, which abounded in this country, derived their name. It is true, that there is also a city called *Tarsis* in *Spain*, but it was not built till after the death of *Moses*, by the *Canaanites*, who after they had been driven out of their own country, passed into *Africa*, *Spain*, and other countries.

^a x. 5, 6.^b Eng. like the Beryl.^c v. 14. Vulg.

11. *Schokam*^a, is a term which the LXX. vary very much in translating. ^{Scho-}
In *Genesis* they translate it *Topaz*, which is of a wart-colour; in *Ex-*
odus they render it sometimes *Emerald*, sometimes *Beryl*, and sometimes
Sardonyx. In *Job* the word is by them rendered *Onyx*, and in *Ezekiel*,
Sapphire. But the *Vulgate* always translates it *Onyx*. It is a precious
stone, which is of a whitish colour like that of a man's nails, from whence
it takes its name. *Braunius* thinks it is the *Sardonyx*; (a word com-
pounded of *Sardius* and *Onyx*) which according to *Pliny*, is a precious
stone of a flesh-colour, inclining to white. St. *John* names it, and if his
design was to speak of the high-priest's precious stones, this is the only
name which can agree with that of which we are now speaking. It may
indeed be objected against this opinion of *Braunius*, that the Scripture al-
ways places *Schokam* among precious stones, as in *Job* and *Ezekiel*; where-
as *Pliny* testifies that the *Sardonyx* was very little esteemed. But to this it
may be replied, that it is well known that precious stones are of no value
in themselves, and that it is only the scarcity of them, or the different
esteem men have for them, that gives them any: Besides, it appears by
the testimony of many authors, that the *Sardonyx* has always been rank-
ed among precious stones.

12. *Jaspek*^b, is in the *Septuagint* the *Onyx*, and in the *Vulgate* the ^{Jaspek.}
Beryl. The *Beryl* according to *Pliny* and *Solinus*, has a great deal of re-
lation to the *Emerald*. There are some of them that are blue and violet-
colour. S. *John* reckons it to be one of the foundations of the heavenly
Jerusalem, but he likewise puts the *Jasper* there with it. *Braunius* is
surprized, that people have not seen that the *Jaspek* of the pectoral can
be nothing but the *Jasper*. It is a stone of a bright green; or as some
call it, of a *spring-colour*. Some of them are spotted with different co-
lours; and from hence it is that one sort of marble is called *Jasper*. But
the *Vulgate* translates the *Jaspek* by the *Beryl*, both in *Ezekiel* and *Exo-*
dus; and will have it, that the *Jahalon* of the pectoral is the *Jasper*.

To which we shall now add a word or two concerning the twelve
precious stones which S. *John* makes to be the foundations of the hea-
venly *Jerusalem*. We have seen that what he calls *Chalcedonius*, is a
Carbuncle, and that the *Agate* of the common interpreters is the *Beryl*; and
consequently, that if S. *John* intended to name the stones of the pectoral,

^a Eng. An Onyx.

^b Eng. The Jasper.

^c Rev. xxi.

the *Jahalon*, instead of being the *Diamond*, must be the *Topaz*, which he calls *Chrysopasus*. And this being supposed, there is no difficulty in the rest. But that the matter may appear more clearly, I shall apply the *Greek* names of *S. John* to the *Hebrew* ones of *Moses*.

JASPEH,] That is, <	The <i>Jasper</i> ,
SAPHIR,		The <i>Sapphire</i> ,
NOPHEC,		The <i>Carbuncle</i> ,
BAREKETH,		The <i>Emerald</i> ,
SCHOHAM,		The <i>Sardonyx</i> ,
ODEM,		The <i>Ruby</i> ,
TARSCHISCH,		The <i>Chrysolite</i> ,
SCHEBO,		The <i>Beryl</i> ,
PITHAH,		The <i>Topaz</i> ,
JAHALON,		<i>Chrysopasus</i> , a green inclining to a gold-
LESCEM,		The <i>Jacynth</i> , (colour.
ACHLAMA.		The <i>Ametyst</i> .

S. John, we see, makes no mention of the *Diamond*; he does not so much as name it. It is true, the *Diamond* is often mentioned in the *Septuagint* and the *Vulgate*: They take it for the *Samir* of the *Hebrews*, of which the *Greeks* have made *σμίρις*; but this word can signify nothing but a stone that is extremely hard. *They made their hearts*, says *Zechariah*^a, *as a Diamond*; and in the *Hebrew* it is *as Samir*. Of this stone they made a powder, according to *Dioscorides*, *Hesychius*, and other authors, which the lapidaries made use of to polish their precious stones with: And this is what gave occasion to people to take the *Samir* for the *Diamond*.

Of Pearls.

THE ancient versions of the *Old Testament* make no mention of *Pearls*; and the *Vulgate* does but once, and then improperly^b. But they are spoken of in the *New Testament*, and it is surprizing, either that the prophets should not have known them, or that they should not have spoken of them. And therefore *Bochart* pretends, that neither of these

^a vii. 12. *Vulg.* The English runs, As an Adamant-stone.
ornament.

^b Prov. xxv. 12. *Eng.* An

things is true, and blames the interpreters for not having translated those *Hebrew* names by *Pearls*, which agree with no other precious stones but them. Some of the passages which prove his remark, are these: The country of *Havila* is described in *Genesis*^a by the quantity of *Bedolack* it abounds with. This interpreters have translated *Bdellium*, which signifies a certain black tree, which yields an odoriferous gum; and others have taken it for *Chrystal*; but there is no room to doubt but that *Bedolack* signifies *Pearls*, since the country of *Avila*, or *Havilah*, is the place which most abounds with them of any place in the world. For the red-sea, by which I understand not the *Arabian* gulph only, but also the *Persian* sea, is so fruitful in *Pearls*, that they were called by the ancients, *The precious stones of the red-sea*. Again, in *Numbers*^b, the manna is compared to *Bedolack*, because of its roundness and whiteness. And are not these the two things that are most remarkable in a *Pearl*?

AND in the book of *Esther*, the *Hebrew* text among the other precious stones with which *Ahasuerus*'s hall was paved, speaks of the *Dar*, which the *Chalde Paraphrase* calls *Dura*, and the *Vulgate* takes it for a *precious sort of marble*; but it ought to be translated *Pearls*. For besides that the etymology of this word, which signifies *round*, has a great deal of relation to it: The word *Dar* in *Arabic* signifies *a pearl*.

THUS in the books of *Job*^c and *Proverbs*^d, the *Peninim* are put among precious things, and they can only be understood of *Pearls*. For *First*, It is always found in the plural number, and it is well known that bracelets and necklaces cannot be made without more *Pearls* than one. And *Secondly*, *Pearls* are fished up, and drawn out of the sea. When therefore *Job*^e says, *Extractio sapientiæ præ Peninim*, it is much more natural to translate it, *It is a greater treasure to get wisdom, than to fish up pearls out of the bottom of the sea*; it is, I say, much more natural to translate it so, than to render it as the *Vulgate* does, *Wisdom is drawn from secret things*. And it is the same as to that passage of *Jeremiah*^f, *Whiter than snow, redder than ivory*: Or, as some versions have it, *more sparkling than carbuncles*. *Peninim* here can signify nothing but *Pearls*; for the prophet is here exaggerating the whiteness of the *Naza-*

^a ii. 12.^b xi. 7.^c xxviii. 18 *Eng.* Rubies.^d viii. 11. *In the English,*

Rubies.

^e xxvlii. 18. *The English runs,* The price of wisdom is above rubies.^f Lam. iv.7. *Vulg. Eng.* More ruddy in body than rubies.

rites, which he compares to every thing that is white in nature, as snow and milk; and *Pearls* ought not therefore to be forgotten. What has deceived the interpreters is, that the word *Adam* is joyned by the prophet to *Peninim*, and that word signifies *red*; but they did not consider, that this word does also signify *to be very white*: Of which we need no other example than that which is said in *Leviticus*^a of the leper, who is called *white*, and *Adamadmeth* that is *exceeding white*; for that is the colour of a leper. And when the spouse in the *Canticles* is said to be *white and red*, this expression signifies no more than that he was *perfectly white*, or fair. In *Arabick*, which is a dialect of the *Hebrew*, *Adam* signifies *to be white*.

BUT to return to the passage in *Esther*, the word *Dar*, which the *Vulgate* takes for *Marble*, is in the *Greek* version rendered *Pinicon*, which comes from *Peninim*, and is always understood by the *Greeks* of *Pearls*. And it is not so very extraordinary a thing for *Ahasuerus's* hall to have been paved with *Pearls*, since *Pliny* says plainly, that *Pompey* had a cabinet all of *Pearl*; and *Seneca* complains, that *they walked upon Pearls*.

And that nothing may be omitted upon this subject, there yet remains another precious stone to be considered, which is that which *Ezekiel* says the *Tyrians* brought, and which he calls *Chodchod*^b; and it is also mentioned in *Isaiab*^c. But the word is translated very differently: Some take it for the *Ruby*, others for the *Jasper*, and others for the *Sapphire*.

THE Eastern ladies formerly wore several sorts of precious stones about their heads, which are called in *Hebrew*, *Nesamim*. This the *Latins* translate, *Inaures*, which properly signifies *ear-rings*; but the *Hebrew* signifies in general any ornament, that was hung upon any part of the head, whether the *ears*, *nose*, or *forehead*. They wore some of these ornaments hanging down their faces; of which *Ezekiel* speaks^d, when he says, *I will put a jewel on thy forehead, and ear-rings in thy ears*. *S. Austin* says, it was customary among the *Moors*, to hang rings like our ear-rings, at their noses; which is also practised by the *Arabians*.

^a xiii. 19.^b xxvii. 16. *Eng.* Azate.^c liv. 12. *Eng.* Agate.^d xvi. 12.



C H A P. V.

Of the Heavens, Earth, Metals, Spices, Food, Grain, Bread, Meats, Habit, Houses and Furniture.

THIS chapter contains some remarks upon many things mentioned in Scripture, which will be useful in clearing up a great many difficult passages in it. The chief design of the Scripture is to instruct mankind, not in vain and useless knowledge, but in the knowledge of salvation. This is the only science we are to search for in it. When it speaks of other things, it accommodates it self to sensible appearances, to common language, and to the ideas of the people; and does not concern it self to explain things with a philosophical exactness. Thus it calls the sun and the moon *two great lights*^a, though the moon be much less than many of the stars; because her nearness to us makes her appear bigger than they^b. And the authors of the sacred books have followed that opinion concerning the stars, which was the opinion of the people in the first ages; which made S. Jerome^c say, *The holy Scripture speaks of many things, not as they really are, but as they were thought to be, at the time when these books were written.*

It's certain the heavens are fluids; were they not so, we could neither conceive, nor account for the motions of the planets, nor how the comets could come nearer to, or remove farther from us. And yet Job^d says, *Thou hast perhaps with him formed the heavens, which are as solid as molten brass*; or as the Hebrew has it, *Hast thou with him spread out the heavens, which are joyned to the clouds, and which are as a molten looking-glass?* Which expression is founded upon the manner in which the heavens appear to us, when the sky is clear; for it looks like a vaulted roof, in which the stars are fixed, and it exactly resembles that polished metal of which the looking-glasses of the ancients were made. And it is in conformity to this opinion, that the LXX.

^a Psal. cxxxvi. 7.
Vol. 1. Diff. 32.

^b See the system the ancient Hebrews received in Calmet's Dissertations,
3 Com. in Jerem. c. 28.

^c xxxvii. 18. Vulg.

translate the *Hebrew* word which signifies the *expanse of the heavens*, or rather the heavens, which in their extent encompass the universe, by that of *Stereoma*, in *Latin Firmamentum*: As if this vault of heaven, which reason demonstrates to be a fluid, were as solid as a metal. Whence it is that we also call the heavens, *The firmament*.

THUS we often find in Scripture, that there are waters above the heavens and the firmament. God, says *David*, *stretcheth out the heavens like a curtain, and layeth the beams of his chambers in the waters*^a. Which signifies no more than that the rain falls down on the earth from heaven. The Scripture does not concern it self to explain how the rain is formed; it does not so much intend to teach us curious things, as to feed our hearts with the love of God. It is given to all mankind, to persons of an heavy understanding, as well as to the polite; and therefore it accommodates it self to the most popular ideas. For instance, It speaks of God as of a common workman, who first makes the earth, and then lays it as the foundation of his work^b. It does not enter into the questions of the systems, whether the earth moves, or is at rest, whether the sun moves round the earth, or is fixed. It speaks of this planet according to its appearance to sense, and as it seems to move. In one place it compares him to a *giant*^c, who takes wide steps; and in another it says, he *stood still*^d to give *Joshua* time to pursue his victory. And in like manner, the men who are most perswaded that it is the earth which moves, and that the sun does not move round it, do yet speak in the common language. And for this reason the *Vulgate* gives the planets no other names but those the heathens gave them: If it had given them any others, it would not have been intelligible. But the Scripture sometimes raises its stile, and adorns it with figures. It speaks of treasures, where God keeps the winds *shut up*^e, and lets them out at his pleasure. It gives life to inanimate things^f, knowledge, and a sort of reason to animals^g. It says that the blood is the same thing as the soul, or the life of animals.

I SHALL not here enter into the questions, whether the serpent did not creep upon his belly before God cursed him, after he had occasioned the fall of man; or whether the rainbow did not appear in

^a Psal. civ. 2, 3.

^b Job xxxviii. 4, &c.

^c Psal. xiv. 4.

^d Josh. x. 12.

^e Psal. cxxxv. 7.

^f Psal. cxiv. 3.

^g Psal. cxlviii. 10.

the world before the deluge, or whether the secret *Jacob* made use of, to make the sheep bring forth lambs of several colours, was natural, or miraculous: Because the serpent might always have crept, and God might have made this way of going the symbol of his curse; *Moses* may have said, that the rainbow was not fixed in the sky till after the deluge, because it then began to be the *sign* of the covenant, which God made with men; and *Jacob's* rods might have acted upon the lambs, which were as it were a part of the mothers which bore them, by the impression they might make on the imaginations of the ewes.

Of Metals.

Gold has different names in Scripture, and these names shew either the Gold's goodness, the purity, or the colour of this metal, or the places from whence it is brought. These names are, 1. *Tob*^a, which signifies *good*; and indeed nothing is better than gold. 2. *Thaor*, which is applied to refined gold. 3. *Sagur*^b, which signifies a thing that is hid, on account of its value. The LXX. translate it *pure gold*. 4. *Muphaz*^c, which signifies either the glittering of the gold, or a place called *Uphe*, from whence the *Hebrews* had it. The LXX. translate it *tried gold*. 5. *Mesukak*^d, which is the gold with which walls are gilt; the *Greek* translates it *gold of Mopkaz*, and the *Latin* *gold of Ophaz*. 6. *Schacut*^e, which signifies *beaten gold* according to the LXX. or *gold wire*, or *thread*. And, 7. *Parvain*^f is thought to have been a country from whence gold was brought, which might have been the island of *Taprobanes*, which we call *Sumatra*: It abounds with gold, and may have been the *Ophir* of *Solomon*.

OF *Copper* there are several sorts. The *Oripeau*, or *Tinsel*, in *Latin* *Copper* called *aurichalchum*, is a sort of *brass*, or *yellow copper*, which is easily extended, and of which plates and leaves are made, which look like gold. Some make a distinction between the two words, *aurichalchum* and *orichalchum*; they take the latter to signify *copper*, or *brass*, which is taken out of the mountains, (*Oros* in *Greek* signifying a *mountain*) and by *aurichalchum* they understand a mixture of *brass* and *gold*. But nevertheless there may be no other difference between them, but that of the pronunciation of the *o* and the *au*.

^a Gen. ii. 12.
meant, Job xxii. 24.

^b Job xxviii. 15.
^e 2 Chron. ix. 15.

^c Jer. x. 9.
^f 2 Chron. iii. 6.

^d Perhaps gold of Ophir is

IN the *Revelations*^a the *Greek* word *Chalcolibanus*, is in the *Vulgate* called *aurichalchum*. It is very probable it was a very fine sort of *brass* which was taken out of the copper-mines in mount *Libanus*. But nevertheless, others are of opinion, that the word *Libanus* shews the colour of the metal, (*Laban* in *Hebrew* signifying *white*) and that *Chalcolibanus* was therefore a mixture of *copper* and *silver*, which make a white metal^b; but the application of it by *S. John*, implies it must have been a red metal, and of a fiery colour.

Fle-
ctrum.

Electrum. Formerly the *Greeks* made a metal by putting one fifth part of *silver* to four fifths of *gold*, which they call *Electrum*. And the same name is also given to *amber* and *chrystal*. In *Ezekiel*^c, the *Hebrew* word *Hasmal*, is translated into *Greek* by *Electrum*; but we can understand no more by this passage, than a metal which *shines when it is in the fire*, as the prophet speaks; which could not be *amber*, because it melts, nor *chrystal*, because the fire takes away its clearness. But *Bockart* is of opinion, that the word *Hasmal* cannot be understood of the metal called *Electrum*, but rather that it ought to be translated *aurichalchum*. And the etymology of it favours his conjecture. He makes it to come from *Melal*, which in the *Chaldee* language signifies *gold*, and *Nechas*, which in *Hebrew* signifies *brass*: Of which *Nechasmelal* one may easily make *Hasmal*. Besides, he quotes ancient authors which assure us, that the *Babylonians* had a very shining and pure sort of *copper*, which was never subject to rust, and could hardly be distinguished from *gold*, and might therefore very well be called *Aurichalchum*.

Antimo-
ny.

IN the *Vulgate* mention is made of *Antimony*^d. The *LXX.* call it *σιμμις*, and the *Hebrews* *Pach*, which signifies *paint*. It is a whitish shining stone, which is found in *silver* mines, and of which women made their paint, not to make their faces whiter, but to make their eyes blacker. In the old glossaries, *Stibium* signifies a blackish colour. Women formerly made use of *vermilion* to redden their cheeks and lips, of *white lead*, to make their faces and necks look white, and of *antimony*, to make their

^a i. 15. and ii. 18. *Eng.* Fine brass. ^b Our author in his last treatise *De Tabern. &c.* receives this opinion as the best, though he seems here to say the contrary. *V. De Tabernaculo, l. 2. c. 1. Sect. 3.* To which we may add, that he understands the two vessels mentioned, *Ezek. viii. 7.* (and said in *English* to have been of fine copper) to have been made of *Corinthian brass*. *Ibid.* ^c i. 4. ^d 2 Kings ix. 30. *Depinxit oculos stibio.* *Vulg. Eng.* Painted her face. See the *Margin* of the *English Bible*.

eyes black; which S. *Jerome* calls *orbes stibio fuliginatos*^a. One of *Job's* daughters is called *Cornustibium*, in the *Hebrew*, *Kerenhapuch*^b. Now the *Hebrew* word *Puch*, as I have said, signifies *Antimony*, which was made use of to blacken the eyes; and the word *Keren* signifies *eyes*, or *rays*, whence comes the verb *Karan*, *To cast dazzling rays like horns*. Perhaps *Job's* daughter was remarkable for black eyes.

Jeremiah speaks of *Nitre*, as of a thing proper to wash and take out *Nitre*. spots with. *Though*, says he, *thou wash thee with nitre*^c. The learned ask whether this *nitre* was not *salt-petre*; but it is by no means probable. The use of *salt-petre* is a new discovery for the use of guns, which the ancients knew nothing of; and we must therefore understand some other sort of salt by this *nitre*.

Of Habits.

I HAVE already in the former part of this work, spoken of the habits of the priests, and also of private persons, so far as the law commanded them to be made after such or such a manner: And therefore my only business in this place is to describe the different sorts of stuff of which they were made. Some were made of square pieces, or net-work, or round pieces like eyes, or collets of rings. It is of one of these stuffs that we are to understand what is said of *Solomon's* wife^d, *The king's daughter is all glorious within, amidst the gold-fringes, and other ornaments with which she is surrounded*. Where what is in the *Latin*, *In fimbriis aureis*, may be otherwise understood in the *Hebrew*. The word which we translate *Fringes*, signifies an *habit of collets*; that is, made of a stuff cut into little pieces in the form of collets. They put a great deal of gold in these habits, and it was difficult to pierce through them. *Saul* had one on when he lost his battle with the *Philistines*, and this is the reason why he could not kill himself; for instead of *Danger presses hard upon me*, *Tenent angustiae*, as it is in the *Vulgate*; the *Hebrew* has it, *This robe of gold-stuff hinders me, and my life is whole in me*^e; which made him desire the *Amalekite* to kill him.

THERE were other stuffs called *Choscheb*^f; which word shews that a great deal of art and application was necessary to make them. They

^a Lett. to Furia.

^b Job xlii. 14.

^c ii. 22.

^d Psal. xlv. 13. *Vulg.*

^e 2 Sam. i.

^g See the margin in our English Bible.

^f Exod. xxxviii. 23. *Eng.* A cunning workman.

were woven with several threads of different colours, and adorned with variety of figures. These are what the *Vulgate* calls *Polymites*^a; that is, *shaded with colours*. The *Vulgate* also calls them, *Feather-work*^b; a name which signifies a work of several colours agreeably diversified.

THE same name is also given to another sort of work called *Rochem*^c, from whence comes *Rekamet*; and it is from this word, that the *Italians* have their *Recamare*, which signifies *to embroider*. Nevertheless, *Choscheb* and *Rochem* differ in this, that *Choscheb* signifies rather *an embroidered piece of work*, and *Rochem* a *wrought one*. Some will have it that the *Phrygians* were the inventors of embroidery, which was therefore called by the ancients, *Phrygian-work*. But wrought works are much more difficult to make than embroidered ones; and therefore they were ranked among those things which they call *Coscheb*; that is, which require a great deal of application.

THE habits which the *Hebrews* call *Passim*, such as *Joseph's* was^d, (which the *Vulgate* calls *Polymite*) were made of several pieces of different colours, artfully intermixed. Such were the habits of those *Gauls*, of whom *Virgil*^e says, *Virgatis lucent sagulis*, that their cassocks were striped. *Tibullus*^f also speaks of the same dress: Which may serve to explain that passage in the *Song of Songs*, where *Solomon* speaking of the beauty of the spouse, says, *The hair of your head is as the king's purple, mixed with canals or stripes*^g: That is, that the tresses of her hair were as agreeable to look at, as the stripes of the royal purple. The *Hebrew* word *Rebath* signifies *Galleries, Canals, or Roads*. The new *French* interpreter translates this passage thus: *The hairs of your head are as the king's purple fastened together, and twice dyed in the dyer's pipes*. But the sense he gives the place is not so natural. What the *Vulgate* calls, *Byssus retorta*^h, may signify in the *Hebrew*, *A six-threaded stuff*.

BUT I shall not employ any time here in any thing but what is really difficult. And therefore I shall not, for instance, say any thing of the habits of the first men, which were in the first place, leaves of trees, and then skins of beasts. It appears by the *Epistle to the Hebrews*, that the

^a Gen. xxxvii. 3.

Eng. Needle-work.

^b Exod. xxvi. 1. Eng. Cunning work.

^d Gen. xxvii. 3.

^e *Æneid*. l. 8. l. 660.

^c Exod. xxxix. 29.

^f *Lib*. 2.

Eleg. 2

^g vii. 5. *Vulg*. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. Eng.

^h Exod. xxvi. 1. *Vulg*. Fine twined

linen. Eng.

latter were the habits of the prophets. *They wandered about in sheep-skins and goat-skins*^a. The word *Melote*, according to *Suidas*, signifies a *sheep-skin*.

Wool and *Flax* were the most common matter of the stuffs the Jews wore, and there was great plenty of them in their country. *Hemp* and *Flax* are very different from one another; the latter is called in *Hebrew* *Sched*^b, or *Bad*^c, which the *Greeks* translate *Byssus*; and the *Vulgate* preserves this word^d, though it sometimes calls it *Linum*^e. Some will have it, that there are several sorts of it. *Cotton* is called, *Linum xilimum*, because it is a tree which bears it in its fruit, in which it is contained. It is indeed debated whether the *Schesch*, or *Bad* of the *Hebrews*, and the *Byssus* of the *Greeks* and *Vulgate* be our flax; but as to my self, I am of opinion that it is the same thing, and my reason for it is this: The *Hebrews* call the flax which we make use of for cords and strings, *Pischthim*^f; which word includes the *Schesch*, and the *Bad*; and it is certain that *cotton* was never made use of to make *ropes* and *cords*. They are doubtless made of *hemp*; but nevertheless, no one will contend, that the linen habits of the priests were not made of more valuable materials than *hemp*.

Goats-hair, as *Varro* tells us, was also in common use for cloaths. It was customary in *Cilicia*, to shear these animals as they do sheep in other places: And some think for this reason, that the hair-cloth, or sackcloth, with which they covered themselves in the time of mourning, were made of *goats-hair*; not the finest, but the coarsest, such as that which they used to pack up merchandizes in. The whitest *goats-hair* was the most valuable, and therefore the sackcloth was made of black, which is the reason why the Scripture says of the sky, when very cloudy, that it is *covered with sackcloth and blackness*^g.

Silks could not be in use in the time of *Moses*, since they were not known at *Rome* till the reign of *Augustus*. I know the word *Meschi* in *Ezekiel*^h is translated *Silk*; but the prophet speaks only of a fine and dear habit. And it is the same thing, as to the *Scherichoth*, which we find in *Isaiab*ⁱ, and which is taken for a very valuable *silk*. *Braunius*

^a xi. 27.
Linen. Eng.
10.

^b Exod. xxv. 4.
^c Exod. ix. 41.

^e Exod. xxviii. 42.
^f Levit. xiii. 48.

^d Exod. xxvi. 1. *Vulg.*
^g Isai. 1. 3. ^h xvi.

ⁱ v. 7.